

WORLD CALL

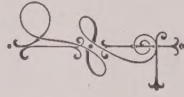
July, 1936



Church Extension
Social Welfare

Price 15 Cents





Prayer for Slum Clearance

By DR. JAMES MYERS

FATHER of all mankind, who hast signally blessed the human family as the cradle of divinity, and hast granted to us the security and strength, the joy and comfort, and the supporting goodness of our homes, do Thou forgive us that we have been content to accept these precious gifts of life but have taken little thought of those whose lot confines them to the slums of our cities.

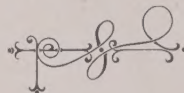
GIVE us, we pray Thee, a vivid sense of the little children condemned to live in crowded tenements and to play amidst the traffic of the streets, deprived of the simplest elements of human health and happiness, robbed even of the common heritage of pure air and sunshine. Make us conscious of the preventable disease which breeds in the narrow alleys, and in the dark inner rooms where sunlight never comes.

BY OUR hope of Thy mercy, as we sit concerned by the sickbeds of our own little ones, may we be willing in love to share the anxiety, the anguish, and the grief of the parents of the poor as they watch by their sick or mourn the death of those who need not have sickened or died but for the conditions in which they are obliged to live.

IN THE measure of our longing for a happy home for our dear ones, with space for gracious living, free from the special strains and irritations, and the moral exposures of crowded quarters; by our pleasure in the joyous play of our happy children in God's out-of-doors, do Thou lay upon our conscience the plight of countless families whose lives are cramped and thwarted for lack of space and air in which to live, and play, and grow in stature and in favor with God and man.

BY THE anguish of our prayers for our own children, that they may be saved from sin and may grow in grace and goodness, do Thou make us ashamed of our toleration of the slums, which in disproportionate measure continue to make criminals and prostitutes of many boys and girls who never had a chance. O God of love and justice, we acknowledge before Thee our personal and corporate responsibility for the sins of such perverted lives.

GRANT us grace at this time to gird ourselves for action. May our city and the nation put their hand to the clearance of the slums and to the building of homes more fit for the children of God. Vouchsafe to us in this task of Thy Kingdom a special sense of Thy nearness and Thy love, inasmuch as we would do it unto Thee. For Jesus' sake, Amen.



Circulation Corner

I feel you are putting some real living material in
WORLD CALL. Success to you.

SETH W. SLAUGHTER.

Lawrence, Kansas.

"Superb" is the word to describe the June issue of
WORLD CALL. We found it so absorbing that we had
to read it through, at once. What the *National Geo-
graphic* is in the realm of geographic science, the
June WORLD CALL seems to us in the realm of world
missions.

HUGH KILGOUR.

Grand Rapids, Michigan.

I want to tell you how much we are enjoying WORLD
CALL and to congratulate you on the magazine you are
getting out. It's just fine.

THOMAS A. YOUNG.

New Haven, Connecticut.

World Call Honor Roll

With the closing of the fiscal year, June 30, another
WORLD CALL Honor Roll will be compiled, showing the
churches having twenty or more subscriptions. There
has been a steady gain every six months in the num-
ber of churches to be represented on this roll and we
are hoping that this will continue. The total number
of Honor Roll churches as of December 31, 1935, was
494, a gain of sixty-three over the record of June 30,
1935. Many churches are taking a pride in being on
this roll, while others have lost their places for the lack
of one or two subscriptions.

Mrs. L. Madge Smith, National WORLD CALL Secre-
tary, has spent the last two months and a half on the
Pacific Coast, visiting district conventions and smaller
groups in many places in the interest of WORLD CALL.
She writes of the very fine reception she has had and
of the increased interest manifested in WORLD CALL.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Published monthly except August by the United Christian Mis-
sionary Society, Board of Education, Board of Temperance and
Social Welfare, Board of Church Extension and National Benevo-
lent Association through the World Call Publication Committee.
Members: H. B. Holloway, chairman, John H. Booth, Genevieve
Brown, I. J. Cahill, H. O. Pritchard, F. M. Rogers, Roy G. Ross,
Dale Ellis, P. A. Wood. Space used by the Pension Fund is on
a contractual basis.

Subscription price \$1.25 per year, \$2.00 for two years, net in
advance; 15 cents per copy.

Published monthly except August at Beaumont and Pine Streets,
St. Louis, Missouri, for the United Christian Missionary Society,
Indianapolis, Indiana. Entered as second-class matter at the post
office at St. Louis, Missouri, under the Act of March 3, 1879. Ac-
ceptance for mailing at special rate of postage provided for in Sec-
tion 412, Act of February 28, 1925, authorized December 31, 1925.

Copyright, 1936, by United Christian Missionary Society.

Publication Office, Beaumont and Pine Streets, St. Louis,
Missouri

Notices concerning change of address should be mailed to
WORLD CALL, Missions Building, Indianapolis, Ind.

Editorial and Executive Office, 222 Downey Avenue
Indianapolis, Indiana

World Call

VOLUME XVIII

JULY, 1936

No. 7

Contents

Editorials	3
------------------	---

Articles

Who Saved the Church at Logan? <i>by A. J. Coffey</i>	5
The Church and the Peace Movement, <i>by Dr. Ros- well Barnes</i>	8
Annuities Grow in Favor, <i>by John H. Booth</i>	9
A Church That Built Wisely and Well, <i>by George Walker Buckner, Jr.</i>	10
Economic Chaos and the Way Out, <i>by Edwin A. Elliott</i>	12
"Nobody Would be Fool Enough—" <i>by James A. Crain</i>	14
Pioneers in Helpfulness, <i>by Mrs. J. K. Hansbrough</i>	17
Old China and New Militarism, <i>by M. Searle Bates</i>	18
Training Leaders in China, <i>by Dr. Luther A. Weigle</i>	22
Service Program of Board of Church Extension, <i>by A. Reid Liverett</i>	24
Looking In From the Outside, <i>by Kathleen Burt</i>	30
Heritage, <i>by C. M. Yocum</i>	31
Women and World Highways	35

News of the World

Fifty-Eight Years of Service, <i>by S. J. Corey</i>	6
Social Trends, <i>by James A. Crain</i>	16
As Swearingen Faces His New Task, <i>by Willard M. Wickizer</i>	27
Three Deep Bows to Lee Hou-Fu, <i>by Cammie Gray</i>	28
A Decade of Service, <i>by R. D. McCoy</i>	32
College Commencements, <i>by H. O. Pritchard</i>	33
Echoes From Everywhere	38
Station UCMS Broadcasting	40
Missionary Register	47

Departments

Personalities, <i>by Fra Edgardus</i>	21
Book Chat, <i>by C. E. Lemmon</i>	26
Programs	36
Devotional Study	38
Helps for Leaders of Junior Groups	41
For Your Missionary Book Shelf	43
The Negro in America	44
Unified Promotion Receipts	46

The Threshold

Our Cover

On our cover we present this month a view of the exterior of the University Place Christian Church of Champaign, Illinois. A story of this beautiful church with further illustrations may be found on pages ten and eleven.

Prayer for Slum Clearance

The Prayer for Slum Clearance on the inside front cover page of this issue is by Dr. James Myers, Industrial Secretary of the Federal Council's Department of the Church and Social Service. It is taken with permission from "Prayers for Self and Society" by James Myers; Association Press; fifteen cents.

Peace Symbol Movement

The Peace Symbol Movement is urging peace-minded people to wear a symbol of their determination not to be swept into a war in the near future. Several manufacturers have been persuaded to make dress materials and jewelry with designs saying "No War" or "Peace." Individuals are urged to get their stores to show these goods and advertise the project. They are Mallinson's Silks and Marshall Field Cottons.

Race

A worthy newcomer in the field of journalism is the new quarterly, *Race*, published by the Conference on Social and Economic Aspects of the Race Problem. Genevieve W. Schneider is managing editor and the editorial board includes the names of Martha Gruning, Francis A. Henson, Loren Miller, Henry Lee Moon, Sterling D. Spero, George Streator and Bertram D. Wolfe.

If the first issue of this periodical affords a fair basis for judgment, here is a quarterly which will meet with wide approval on the part of all students of the problems of race. The editors state that they do not pretend to give approval to the articles presented, though they do assume full responsibility for editorial statements.

Race is published at 20 Vesey Street, New York, N. Y., and the price is \$1.00 a year.

Convention Committees

Dr. L. N. D. Wells, president of the International Convention of Disciples of Christ, has announced the committee appointments for the convention to be held in Kansas City, October 12-18. We print herewith only the officers of the committees:

Committee on Program and Arrangements: L. N. D. Wells, chairman, C. M.



"Whatsoever ye Sow"

Yocum, executive vice-chairman, H. B. Holloway, secretary.

Kansas City Convention Committee: General Officers: J. C. Hanna, chairman, David Owen, vice-chairman, Otto H. Westerfeld, secretary, Hiram W. Elliott, treasurer.

Committee on Prayer Meeting Topics: S. W. Hutton, Fort Worth, Texas, chairman.

Committee on Nominations: Ray E. Hunt, Lincoln, Nebraska, chairman.

Committee on Fraternal Relations: A. W. Fortune, Lexington, Kentucky, chairman.

Committee on Publicity: H. B. Holloway, Indianapolis, Indiana, general chairman.

Committee on Registration: Elmer Ward Cole, South Bend, Indiana, general chairman.

Committee on Transportation: H. B. Holloway, Indianapolis, Indiana, chairman.

Committee on Communion: F. E. Davison, Oak Park, Illinois, general chairman.

Committee on Exhibits: H. B. Holloway, Indianapolis, Indiana, general chairman.

Committee on Music: R. Melvyn Thompson, Indianapolis, Indiana, general chairman.

Committee on Halls and Meeting Places: H. B. Holloway, Indianapolis, Indiana, general chairman.

Committee on Breakfasts, Luncheons and Dinners: James A. Crain, Indianapolis, Indiana, general chairman.

Committee on Sunrise Prayer Meeting Service: Jesse M. Bader, New York City, general chairman.

Committee on Temperance: James A. Crain, Indianapolis, Indiana, chairman.

Committee on Ordination of Ministers: F. E. Davison, Oak Park, Illinois, chairman.

Commission on Evangelism: Floyd A. Bash, Des Moines, Iowa, acting chairman.

Commission for a Re-Study of the Disciples of Christ: Frederick D. Kershner, Indianapolis, Indiana, chairman.

Laymen's Committee of 25: Harry Hines, Dallas, Texas, chairman.

Advisory Preachers: L. M. Dorreen, Kansas City, Missouri, H. Parr Armstrong, Kansas City, Missouri, Harold G. Barr, Liberty, Missouri, D. F. Cross, Kansas City, Kansas, L. W. Harper, Independence, Missouri.

Churches and the F. H. A.

The Federal Housing Administration has liberalized its loan policy for churches, colleges and similar institutions to a maximum loan of \$50,000.

Under this act churches may borrow to make extensive repairs or build extensions to the major (church) building such as classrooms or an entire new school wing. New heating and plumbing may be installed. Pews, organs and leaded windows and other fixed permanent equipment may be included in the total cost.

The church borrows through its local bank which determines the eligibility of the borrower and the period of repayment not to exceed five years. Repayments are on a monthly basis.

The services of the Advisory Architect of the Board of Church Extension are available to churches in planning for alterations and extensions.

Ace Sets Pace

Amelia Earhart, famous woman ace of the sky-ways, set the pace in a series of educational advertisements recently inaugurated by the National W. C. T. U. as its contribution toward the development of a more effective educational program against beverage alcohol.

The plan, designed to especially arrest youth and the public at large with a pictorial presentation of scientific and social truth, is a single feature of the five-year national project now being sponsored by the White Ribbon organization, which is to culminate in 1939, the centenary of the birth of Frances E. Willard.

An initial trial of this educational project through the columns of a group of eastern daily newspapers on the second anniversary of repeal, has already brought encouraging and significant reactions from sources wholly outside of temperance or church circles.

WORLD CALL

George Walker Buckner, Jr.,
Editor

Rose Stephens Rains, Office Editor

L. Madge Smith, National World Call Secretary

Contributing Editors: Stephen J. Corey
C. E. Lemmon

H. O. Pritchard
Mrs. W. F. Rothenburger

James A. Crain
Edgar De Witt Jones

VOLUME XVIII

JULY, 1936

NUMBER 7

A Fateful Date

AS THIS, our July issue, goes to press in the latter days of June, there is deep concern on the part of vast numbers of our people as to the record which will be written by the churches on that fateful date of June 30. At that time, Unified Promotion closes its first year of operation. Unfortunately our churches have fallen into the bad practice of withholding a large proportion of their contributions for the support of brotherhood causes until the last of the fiscal year. Thus weather conditions and many other relatively trivial elements become factors in determining whether in the next year the work is to go on with a sense of victory or with serious handicaps. Upon the local treasurer's degree of faithfulness, upon the efficiency or carelessness of the missionary society's president, and especially upon the preacher's passion or lack of it, great issues depend this June 30. May that native worker in India go on with his task? Is that aged or disabled veteran of the ministry to receive his small but desperately needed monthly check? Are these colleges and state societies to carry on in their essential work? June 30 will bring the answer.

The Emergency Is Real

THE basis of the Emergency Peace Campaign is the common assumption that threatening war clouds loom so large against the international sky as to constitute an emergency calling for a united front on the part of all citizens who from any motive whatsoever would lend their efforts toward keeping their country at peace. That the danger of war is real none can question. An emergency does exist. At no time has this fact been brought home to us more forcefully than in a recent "off the record" interview in Washington with a responsible official of the federal government whose devotion to the cause of peace is unquestioned. This distinguished statesman, whose name we are not at liberty to use, said with measured words that in the event of a European war of consequence, the United States would in his opinion be unavoidably involved, despite any and every effort at neutrality.

In the face of such widely accepted opinion and, indeed, because of it, the Emergency Campaign has entered the field challenging a fatalistic acceptance of the inevitability of war. Convinced that the people want peace, this movement proposes to mobilize the

nation's peace strength to make its sentiment vocal. Already there have been held in 278 cities mass meetings and conferences in which there have participated thousands of earnest patriots who have voiced their opposition to every influence which might involve America in armed conflict. A beginning at local organization has been made. Similar conferences in 500 cities are contemplated for the fall months. The movement has far-reaching possibilities.

Let All Unite Who Will

SYMPATHETIC as we are with the aims and programs of the Emergency Peace Campaign, we feel that its leaders are guilty of one inconsistency. They profess the desire to enlist in this hour of emergency, people who may disagree on a score of other vital issues but who unite in an endeavor to keep America out of war. Then, in their literature and from the platform they announce and reiterate not only that they have no Communists among their leaders but that they refuse to cooperate with Communists.

We assuredly hold no brief for Communism. We are not certain as to the extent of the interest in the cause of peace of that relatively small number of American citizens who are Communists. We do not know if their professed peace sentiment will stand up under any searching test. Our memory of the pulpits of 1917 turned into stations for broadcasting atrocity stories is too vivid for us to make predictions as to who might keep their heads in any hour of crisis. We would nevertheless say to any Communist, as to any "new dealer," "rugged individualist," Quaker, Methodist, modernist, fundamentalist, Legionnaire, Son or Daughter of Veterans, or any other citizen—"Though you differ from me in a score of vital convictions and purposes, yet if in this hour of emergency you stand for peace, then, in that respect at least, you and I stand together. Let us work for peace."

When a man's house is afire there is little sense in requiring that those who volunteer to fight the flames prove that their political and economic outlook is identical with our own. Our counsel to the leaders of the Emergency Peace Campaign is that they abandon this gratuitous announcement which flatly contradicts their avowed purpose of forming a united front composed of all who would work to avert war.

Who Killed the League—If Anyone?

THE League of Nations is dead, so they say. And as "they" say, we wonder if in many instances the wish is not father to the thought. Yes, and however much the League has suffered in prestige and power those who "mourn its loss" may be somewhat premature in doing so. The idea at the heart of the League, intelligent cooperation and international order as against isolation and world anarchy, is a principle which cannot die except to rise again. To that idea belongs tomorrow.

Without assuming to speak in final judgment, we suggest that the League has suffered from violence and indignity from various sources. Six factors we name, not from first to sixth, but from sixth to first, in order of the mortal significance of the blows dealt this dream for an orderly family of nations:

6. The inconsistency of the policies of Great Britain in concerning herself less with the early violation of treaty obligation by Japan than with the later action of Fascist Italy which seemed to threaten her own interest in Northern Africa.

5. Germany's subservient acceptance of Hitler's policy of deception, violence and disregard for international obligations.

4. Italy's heartless flaunting of world opinion by taking what she wanted from a weaker nation without regard for non-aggression agreements both within and without the League.

3. Japan's repudiation of her pledged word in pursuing her imperialistic and militaristic course in

China, a course which branded her as an outlaw nation, the first to disregard the Pact of Paris.

2. The selfish diplomacy of France which was chiefly responsible for the inequity of the Versailles Treaty and which constantly regarded the League as an instrument to be used only if it suited the purpose of a particular mood and moment.

1. A Pharisaic avoidance of all responsibility by the one nation which, with the least to lose and the most to give, might at the outset have brought to the League the moral authority which would have given to its vitality and power—the United States of America.

"God be merciful unto us, for we are sinners."

On the Rim of the Abyss

FAR more profitable than the procedure of imputing responsibility for the weaknesses and failures of the League is the proposal to rebuild the League set forth by Dr. James T. Shotwell in his *On the Rim of the Abyss*.¹ Like everything from Dr. Shotwell's lucid pen the pages of this volume fairly teem with brilliant analyses as the author paints a realistic picture of the need for some form of world cooperation.

M. Paul-Boncour was responsible for the figure of speech from which Dr. Shotwell took the title of his book. The brilliant Frenchman pictured the threat of war as similar to an abyss arranged in concentric circles. In the center are those who are most threatened by war and who have suffered most from it. On the outer rim, farther removed from impending danger, but not free from it, are nations like the United States.

Dr. Shotwell holds that the League must be reorganized on the basis of frank recognition of the difference in obligations which nations will take. He regards it as unrealistic to imagine that the United States, relatively but not wholly free from danger, will assume the same responsibilities as nations the very center of the abyss of international turmoil. Yet our hope for peace is in a peaceful world. Two things, at least, we should agree to do. First, we must in no way aid those who feed the fires of war. Second, we have an obligation to cooperate in building up alternatives to war.

The rebuilt League, insists Dr. Shotwell, must include all nations. To achieve this end it should provide for various kinds of membership and degrees of responsibility. It should be based on the Pact of Paris, must be separated from the Versailles Treaty, and must provide for the modification under international auspices of the *status quo*. The failures of the League should not blind us to the necessity for maintaining some international organization of pacification—call it "League" or what you will.



Who Killed Cock Robin?

¹Published by the Macmillan Company, \$3.00.

Who Saved the Church At Logan?

By A. J. COFFEY*

IT WAS in the boom days of nineteen hundred and twenty-two that First Christian Church of Logan, West Virginia, erected a building costing eighty thousand dollars, on a lot then valued at fifty thousand dollars. In three years the debt was reduced to thirty-five thousand dollars. There were deaths, removals, short but earnest ministries and eventually the depression. The church ceased to make payments on principal and interest and the debt mounted, until in June, 1934, including the budget of the year, the obligations were more than sixty-two thousand dollars.

At that time there was extended me a call to a second ministry with the congregation. After a conference with the finance company officials and the offer of a substantial reduction of mortgage indebtedness if the loan was paid in twelve months, I accepted.

The Plan

The first stage in our plan was the careful selection of ten men to be known as "The Victory Committee" to lead in a "Victory Campaign." There is possibility and power in the terms that challenge.

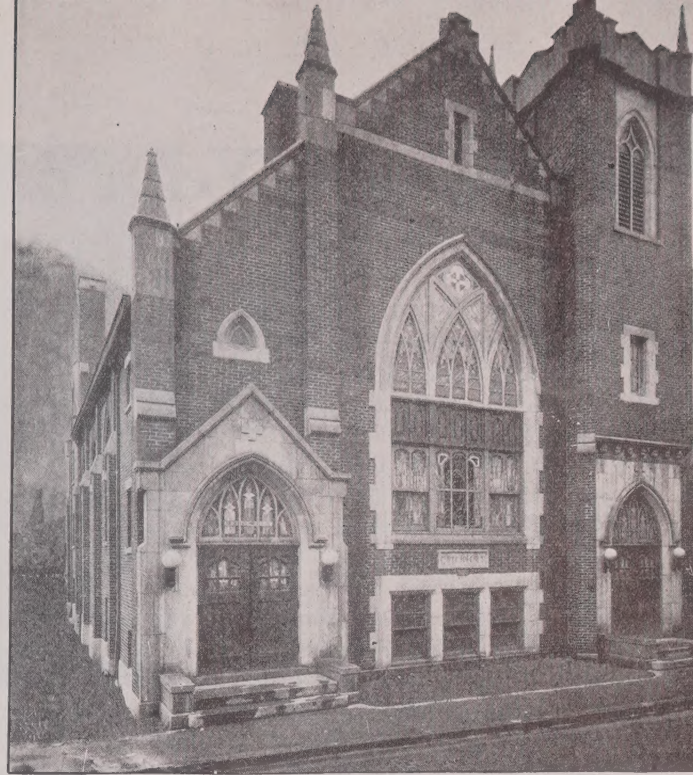
Twenty-five weeks before the option expired the committee was enlarged to fifteen and each committee-man was given ten workers; this called into service a total of one hundred and sixty-five. It was the duty of this number to go out in an intensive and extensive campaign for pledges of a dollar a week for the twenty-five weeks.

Faith

All through these years of discouragement when there seemed no human way out, faithful men and women of the church had not lost hope. They simply would not give up. "By faith mountains are removed." Yes, still removed! That is not an ancient fable, it is as real as life, and being experienced today. The message of the preacher was not finance but to try to make faith large enough to challenge the impossible.

Prayer

Here we hesitate to tread for this is holy ground. The members prayed and the workers prayed. When things seemed to be at a standstill a call went out for a day of prayer. From seven o'clock in the morning until eight in the evening there was unbroken prayer in the main auditorium of the church. Sometimes only half a dozen, then again twenty-five, every person remaining at least fifteen minutes, some remaining hours. In the pastor's study were some who prayed throughout the entire day. At seven o'clock in the evening the auditorium was practically filled. Pastors



First Christian Church, Logan, West Virginia

of other city churches and their members, visitors, strangers tarried. From that hour no one doubted.

The Zero Hour

The zero hour came. Pledges were paid, time was short, nine thousand, two hundred dollars was yet needed. A small sum compared with the cost of the property or with the total indebtedness. The money had been collected with the solemn promise, "We save the building or return your money." Hours of anxiety. More hours of prayer.

Then as a final effort an appeal was made through correspondence and in person to the Board of Church Extension, and John H. Booth visited us and had luncheon with twenty of our leaders, most of whom had their homes mortgaged for the church. I am sure if Booth had any idea of saying "No" that day it vanished as he looked into the faces of the most self-sacrificing group I have ever known. He recommended the loan and it was granted. The church is now meeting its obligations to the board.

What had happened? A church building had been saved, property of the endorsers had been saved, and we believe the congregation was saved.

What a service this! Nine thousand, two hundred dollars of Church Extension money, the balance of power in such an achievement. The consciousness that it is just as important to the kingdom, and sometimes more so, to save a building already erected as to build a new one is challenging. To feel that a church that possibly overbuilt in boom days ought to be penalized by the loss of its building is a satanic tragedy.

Faith, prayer, sacrifice, bread-money—yes, jewelry, Church Extension and God saved the Logan building.

*Minister, First Christian Church, Logan, West Virginia.

Fifty-Eight Years of Brotherhood Service

By DR. STEPHEN JARED COREY*

WE SALUTE two of our brotherhood's noblest men in the persons of I. J. Cahill and Grant K. Lewis, who retire from active service with the United Christian Missionary Society on June 30. They follow the rule of the Society which grants release from regular official position on its staff at the age of sixty-seven. They will receive the regular pension from the Pension Fund and a modest additional annual payment from the society, granted to supplement the allowance for the older men in service, who cannot build up their protection through the Pension Fund as can the younger men. These men have served long and efficiently in the missionary cause.

The United Christian Missionary Society fell heir to a rich heritage from the past in its responsibility for the work established by a strong group of pioneering agencies. It has of necessity been a pioneering agency of itself, coming to its work following the World War when change followed upon change and new and untried areas of life challenged on every hand. There has been great necessity for preserving the best results of past pioneering and at the same time confronting a vastly new and complex frontier which social, economic and cultural change and dislocation have thrust rapidly upon us. Mr. Cahill and Mr. Lewis have felt and adapted themselves to these unique and trying changes in a very discerning way. They have kept step with the most alert of the younger men in their adaptation to the new.

Mr. Cahill, twenty-one and a half years with the Ohio Christian Missionary Society and five and a half years as first Vice-President of the United Society. Mr. Lewis, five years as secretary of the Southern California Society and twenty-six years as secretary of the American Christian Missionary Society and the United Society. Here we find a combined activity of fifty-seven years devoted entirely to the organized missionary work of our brotherhood. This is a contemporary home field service, during the vital years of our missionary development, which is unique in many respects and only equalled by the long joint work of Archibald McLean and F. M. Rains for the foreign fields. During three decades of rapid change and readjustment, in a brotherhood noted for its rather free and democratic organization, we record the long, efficient and continuous efforts of these two men. The steady trust and

respect accorded them in their difficult and changing task is a credit to our people as well as a high compliment to them.

Mr. Cahill came to the United Society at the height of his outstanding work in Ohio, in answer to the insistent call of our people and the new president of the organization, at the time of the Washington Convention in 1930. It was when the society faced a great crisis following the economic crash of 1929. It was because Mr. Cahill felt that his larger service to the brotherhood lay with the society in its imminent need, that he placed his own interests second, left his well-established place with the Ohio work, and with his rich experience shared the difficult administrative responsibilities with the president of the United Society. He has given invaluable aid and has endeared himself to the staff of the society and the whole brotherhood by his wise counsel, his self-forgetful spirit and his versatile service. In addition to his help in administration, he has carried the evangelistic work,

given much time to the work of the Rural Church Commission and has been a constant adviser to our rapidly developing program of Religious Education. He has also used his exceptionally facile pen in setting forth many phases and needs of our brotherhood work. He has been much in demand as a speaker, has done a large amount of promotional work and has kept vital contact with the interdenominational movements touching the particular area of work he has represented.

It is interesting to know that I. J. Cahill is a graduate of Hiram College and has taken additional work at Chicago University, has served as pastor at North Fairfield, Kenton and First Church, Dayton, Ohio, and above all things else loves

the preaching of the gospel. He led Ohio to be the foremost state in missionary gifts and as the state having the largest endowment for state missions. He served at the front in the Million Dollar Campaign and has been one of the leaders in the establishment of the Pension Fund. Few men in our fellowship have read more widely and discerningly than Mr. Cahill. His organization of institutes and reading clubs for the pastors of Ohio was very successful.

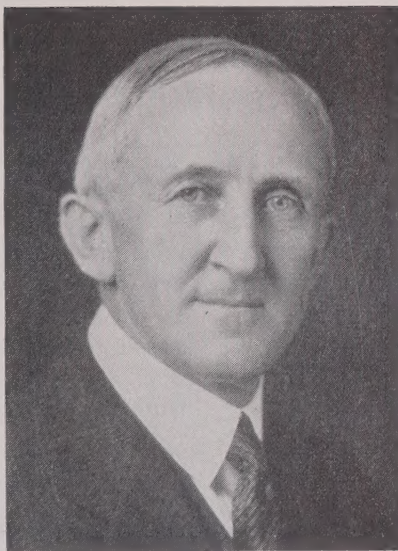
Here is a man who is fine to work with, with a real Irishman's sense of humor, a spirituality which is genuine, without cant or pretense, modest, courageous, keen of discernment and wise of counsel.



I. J. Cahill

*President of the United Christian Missionary Society.

Mr. Lewis came to the national home missionary work as he has advanced from post to post in his whole service of the Christian ministry, because of his merit and the demand for his services. He is a modest man and has never sought place or preferment. In fact, he started out to study law but was pressed into preaching for three months during the summer of 1891 by the little church at Decatur, Indiana. It was there that his Christian devotion kindled into a flame of desire for preaching the gospel which has never left him. He has a love for folk of all conditions and races which has been the driving force in his tireless work for the missionary cause in America. He has a passionate fondness for the people who have not had a full chance, such as the Negroes, the Mexicans, the Indians, the Acadian French, the Japanese, the coal and coke workers of foreign stock and the isolated mountaineers. His face glows when he talks of these children of his heart. He has seen the old frontiers of unchurched plainmen, border townspeople and isolated settlements largely disappear and has been keen to recognize the new frontier areas in human life. He has pleaded the needs of the rural people with their new problems, he longs for adequate recognition



Grant K. Lewis

of the spiritual necessities of the uprooted and redistributed populations in our day and he has urged every possible cooperation with other evangelical bodies in helping to meet all these crying needs. His leadership in interdenominational relationships in home missions has been widely recognized. The Interdenominational Council on Spanish Speaking Work recently passed strong resolutions of appreciation for his outstanding work in that area.

Mr. Lewis has of necessity traveled more constantly than any of the secretaries in his work and has done much speaking of an inspirational nature before conventions and other gatherings. He has held suc-

cessful pastorates in Denver, in Pomona, California, and in the large church at Long Beach in the same state. In these churches he was recognized as a loving pastor and a preacher of power. He has proved himself to be a competent, versatile and tireless secretary, a gentle and considerate friend and a man of radiant Christian life.

So again we salute I. J. Cahill and Grant K. Lewis as they are released from the heavier and more exacting responsibilities of a work nobly done, and we wish them every blessing in the years of quieter and less exacting service of the future.

Lord, I Am Coming!

By CHARLES BLANCHARD

I

In the Hebrew prophet's scroll
We hear the answer of a soul:
"Lord, here am I—send me!"
Lord, send us such as he
In this great crisis hour!
Men of passion and of power,
Men of prayer and poise,
Who can hear amid the noise,
Who can be calm amid the crowd;
Who can see beyond the cloud
The gleam of hope aglow,
Above horizons low,
Above horizons high—
The largeness of the sky!

II

Lord send us men in whom
The cry of doubt and doom
Has found no resting place!
Men with uplifted face,
Rejoicing evermore!
Men to lead on before—
Men to show the way
Unto the world's New Day!
Men who scorn the greed,
Who dare to do the deed
That serves the human need,
To go where footsteps bleed—
Men to lead out and on
With faces to the Dawn!

The Church and the Peace Movement

By DR. ROSWELL BARNES*

IN EVERY worthy peace enterprise, national or local, the church should have a part; but what part? Has it a function in any way distinct among the organizations trying to save the world from war? The answer to these questions is important not only for the peace movement but also for the church.

Unless it is aware of a special mission, the church has lost its perspective. It must be concerned with every movement to build a more just and brotherly human society. But it should have a positive contribution which goes beyond mere cooperation with secular agencies. It must do more than relay other men's facts and ideas to the people. There are several positive contributions which Christians as such should make and without which the movement will fail and the church's peace message will be futile.

A Christian Philosophy of History

God presides over history. Sin is a factor in determining the destiny not only of persons, but of nations. There are moral laws as well as economic, political and anthropological laws in the realm of human affairs. It is just as important in the diagnosis of international ills to point out that "the wages of sin is death" as to demonstrate that the unregulated competition for markets and raw materials brings conflict. Without being aware of what they were doing, many people have assumed that the more completely they reduced human relations to terms of economics, the more "realistic" they became.

This materialistic philosophy of history has become quite prevalent. The doctrines of Marx cannot be held responsible for it any more than the tendency of capitalist theory to interpret life in terms of money. But, wherever it came from, it is here. And the world needs to realize that peoples cannot work out policies in terms of economic and political expediency without regard to moral considerations. No nation can disregard the laws of right and wrong with impunity.

The secular peace movement, in the interest of "realism," has largely embraced a secular philosophy of history which leaves God out. It has two brands of romanticism—the evolutionary and revolutionary brands. The evolutionary romanticists, most of whom are essentially humanists, assume that the world is automatically getting better, that education in the "facts" about world problems will bring peace. This type of optimism has not been so prevalent during recent years as it was before that period which has euphemistically been called "the depression" (the depression being explained entirely in terms of economic cause and effect, disregarding such factors as greed

and gambling). More prevalent today is that other optimism which assumes that change in social structure in itself inevitably brings progress—revolutionary romanticism.

Now we do not deny the necessity of education and the rebuilding of social structure. The church must cooperate in these enterprises. But they are not enough. They leave God out, though they may promote the purposes of God.

It is the church's obligation to the movements for human progress to read God back into history. This means, in the first place, that in the diagnosis of ills such as war, sin as well as stupidity and economic malorganization must be considered; and in the second place, that there must be a remedy for all the causes before there can be progress.

The Principle of Redemption

The church has a clear message to the world and a definite function at this point. God, in history, has a way of dealing with sin. We are not alone in wanting to save the world. God wants to save the world—"God so loved the world that. . . ." And this leads us to God's way of leading the world to justice and brotherhood—the way of redemption revealed to us in the cross. Leave the cross out of history and you leave the Christian's God out of history. Leave the principle of redemption out of the theory of social progress and you leave out the unique contribution of the Christian church. Without this interpretation of history, the peace movement is superficial and unrealistic.

Unless our efforts for social progress are based on a sound philosophy they achieve nothing substantial. Yet, a sound philosophy alone will not conquer war. The Kingdom of God is to be bought by a price. The church must not only show the way; it should also be the agency of redemption.

This means, that the church, in its loyalty to the will of God, must not be concerned about its own fate when it meets the sin and suffering of the world. The individual who is preoccupied with his own fate cannot be used of God and the church to save itself must risk its life.

Can we Christians care enough about a suffering, sinful world to lose ourselves for it and become a redemptive agency, used of God to lead humanity into a better day? Somewhere along these lines the church of Christ must make its contribution to the peace movement and every other movement tending toward the building of a world where men will live together as brothers, sons of God. It is on such terms and with such a function that it enters into cooperation with secular agencies seeking to improve human relations.

*Associate secretary of Department of International Justice and Goodwill of the Federal Council of Churches.

Annuities Grow In Favor

By JOHN H. BOOTH*

SINCE the crash of the stock market in 1929, which in a measure terminated a period during which millions of people invested in highly speculative enterprises, there has been a decided trend on the part of investors to put their money into annuities. Many donors are financially able to contribute capital funds and forego the earnings thereon, but others, while quite willing to make capital gifts to religious or educational causes, need the use of the earnings on such capital to meet living expenses.

Wills Often Broken

The good intentions and high purposes of a donor often miscarry by lawsuits filed against the estate. A great number of wills are contested and many are broken. Even when the will is not broken, many estates have been almost wiped out by attorneys' fees and court costs, and there is always unnecessary delay in the settlement of estates. By giving money on the annuity plan to worthy causes, donors administer their own estates while they live.

Annuitants Live Longer and Are Happier

It has been established by insurance companies, benevolent, educational and missionary boards that men and women who have chosen annuities as their type of life investments live from five to seven years longer and they are also much happier than average persons about them. This is due to the following facts that vitally affect life: (1) The annuitant is relieved of all worry about the security of his investment; (2) he is also relieved of all efforts in looking after his investment; (3) he knows exactly the amount of his income and exactly when he will receive it. The great Mayo Clinic at Rochester, Minnesota, recently issued the statement that about 90 per cent of all deaths after the age of 65 can be traced directly to financial worries.

A person considering making an annuity gift should carefully investigate the organization to which he expects to make such a gift—its origin, who started it, and for what purpose. Was it organized after careful investigation and council of brotherhood leaders (and possibly convention action) to serve an important and fundamental purpose in our brotherhood life, or was it organized to satisfy and perpetuate the prejudices of a disgruntled individual or group. He should likewise inquire as to its policies and business methods, the sources and amounts of its annual income, its permanent assets (if any), and its liabilities. He should ascertain also if the organization is properly incorporated, with a board of trustees who meet regu-

larly to transact its business. And finally before making an annuity gift, he should be furnished with the agency's last annual report, audited by a certified public accountant.

Annuity Plan Set Up in 1898

The Board of Church Extension began receiving money through annuities in 1898. Since that time about 500 men and women have contributed to this work on this plan. The board's annuity funds, both active and matured, now total \$921,630.77. The board has paid to these good men and women annuities totaling \$827,232.05, which is 89 per cent of the total amount contributed by them. About half of these annuitants are still living and will, no doubt before they pass on, receive annuities equaling, in the aggregate, as much as or more than their original gifts. While they have enjoyed this generous income for life their capital investment of \$921,630.77 has helped to build 535 of the largest and finest churches of our brotherhood with loans totaling about \$3,400,000 in which 200,000 of our members worship and work.

Since 1933, when Church Extension was by action of the International Convention separated from the United Society and the old American Society of which it was originally a part, greater emphasis has been given to the cultivation of annuity gifts. The results have been more than gratifying. In 1934 a total of \$24,700 in annuities was received. The 1935 total was \$53,150 and by April 15 of the present year these receipts had reached \$41,000. The prospects are thus good for another increase for 1936.

This remarkable increase in annuity gifts for Church Extension is due both to a conviction as to the safety of the investments and to a widespread interest in the nature of the work carried on by this board—a work so essential to the growth of our people and to the permanency of our cause in the United States and Canada.

Not in Competition

In seeking annuities the Board of Church Extension is not in competition with other brotherhood agencies. All of our national organizations reporting to the International Convention are thoroughly reliable and receive funds on the annuity plan and make their annuity payments promptly, setting their annuity rates in accordance with wise policies and conservative methods of doing business.



John H. Booth

*Secretary of the Board of Church Extension.



Exterior
of the
recently
dedicated
University
Place
Christian
Church,
Champaign,
Illinois

A Church That Built Wisely and Well

By GEORGE WALKER BUCKNER, JR.

FIFTY-THREE years ago the University Place Christian Church of Champaign, Illinois, was organized in the home of Mr. and Mrs. Andrew Nathaniel Page, Disciple minister and wife whose residence was familiarly called "The Students' Home." Through all save twenty of those years of honorable service the church has had the leadership of one of America's greatest pastors, Stephen E. Fisher.

When Dr. Fisher came to Champaign in 1903 his congregation numbered eighty-five. Today its membership is well over the thousand mark. At the earlier date the University of Illinois was a relatively small institution. Today its campus is 300 acres in extent, exclusive of the 2,000 acres in its experimental farms. Fourteen hundred trained men and women comprise its teaching staff. Its students number considerably more than 10,000, of whom over 600 are from Disciple homes.

The church has kept pace with the growth of the community and with the progress of the university. The work is no longer carried on in the pastor's residence, but thousands of students have come to feel at home in Dr. Fisher's glowing presence and to possess for his church an enduring affection.

Three months after Dr. Fisher came to the pastorate of the University Place Church a new and modern church was dedicated. With the growth of the congregation and

of its program this building became inadequate and it was necessary to double its capacity in 1911. The remodeled building served the congregation well until on that cold Sunday morning of March 6, 1932, it burned to the ground. Building, furnishings and records were a complete loss.

The destruction by fire of a church home into which have gone the love and sacrifice of a generation is always a tragic thing. In this instance the sense of tragedy was accentuated by the existence of an economic depression which was world-wide in extent and which had continued in the nation for almost three years. Industries had almost ceased to function; thrifty Illinois farmers were in the process of bankruptcy; banks were closing daily; the morale of the American people had reached a new low point and the end was not in sight. The outlook was one of gloom for those people as they stood around the smoking embers of their spiritual home. But apparently they spent little time in mourning. Arrangements were made for services to be held in one of the university buildings. Tearful, but with indomitable spirit they met. It was the third Sunday before Easter. The annual Easter offering for missions was announced and offering envelopes were distributed. No doubts were expressed. There was to be no turning back. The church must go forward in Champaign and in its world pro-



A. F. Wickes
Architect



Stephen E. Fisher
Pastor

JULY, 1936

gram. Four years were to pass before the dedication of the present structure of architectural loveliness; but the victory was won that morning in the hearts of a pastor and people of great faith.

The people determined that they would build adequately but not lavishly. At an early date they called in for conference A. F. Wickes, advisory architect of the Board of Church Extension. Wisely they put their case in his hands. Today they are radiantly happy over that decision. In speaking of this act recently, Dr. Fisher said that he and the committee realized that they knew relatively little about building a church and that Mr. Wickes was an expert. Having made their choice they trusted their architect and they found him a man of rare vision, understanding and patience, an artist who delighted to give himself to his work and theirs without stint. Mr. Wickes, on his part, bears testimony that no pastor or committee ever treated an architect with greater consideration than was accorded him at Champaign. No changes were made without consulting him and in the course of construction they called him in for repeated conferences.

The Champaign church is one of the loveliest in America, though by no means the costliest. There is no evidence of extravagance and yet there is nothing cheap about the building. It speaks of honest construction throughout. "Out of the clay pits of Illinois came the brick for the walls; a sister state produced the stone for its arches; from the forests of the Northwest were cut the great timbers for its roof; and in the hills of Vermont was quarried the slate for the floor pavement."

While there are many attractive features in this church, the guest finds himself from each visit to the offices, parlors, the Great Hall or from a view of the

Stairway
leading
to the
Great
Hall



exterior coming back to the sanctuary, one of the most worshipful to be found. All is plain and chaste, yet sufficiently rich and colorful. Central in the chancel is the communion table, finished in a lighter shade than the oak of the furnishings, for this is not mere furniture but an integral part of the church itself. The table is long, simple, chaste—oak inlaid with ebony. Above it is the beautiful baptistry, over which are hung rich velvet curtains. Above the baptistry is the beautiful rose window. The total impression is one of simplicity and height, suggesting aspiration, combined with softness and warmth. At the dedication in April, Mr. Wickes closed his remarks by saying: "There is one special word we should like to say concerning the inspirational and courageous leadership of your pastor and our friend, Dr. Fisher. He has seen and handled lovingly everything that has gone into this place of worship. He has climbed into its heights. His association and keen insight have been a great encouragement and benediction. Even as he has built himself into this community we have built the worthy character of Stephen E. Fisher into this building."

Each Sunday this beautiful sanctuary is thronged with worshiping men and women and children and youth. It is not hard to worship here, and it is good to know that just at the edge of the campus of this great university is this lovely building where students may participate in a service of dignity and beauty under the leadership of a great-hearted pastor.

In the
beautiful
Sanctuary
one notes
the
centrality
of the
Communion
Table
and
Baptistry



Economic Chaos and the Way Out

By DR. EDWIN A. ELLIOTT*

A SERIES of frontiers has characterized the economic development of the United States. The first of these was the frontier of *geography*. The second was the frontier of *natural resources*. Then came the frontier of *industry*.

I do not agree with the Liberty Leaguers that these frontiers enabled us to overcome depressions solely by "natural forces" and by a *laissez faire* policy on the part of the government. The facts are quite to the contrary. The government protected, by the establishment of forts, the westward advance of the first pioneers; it later offered homesteads to their successors. It subsidized the railroads with gigantic grants of land. It subsidized with mail contracts the steam shipping industry. It protected inventors with patent rights. It protected manufacturers with tariff walls. And in almost every depression it sought to raise prices by measures of inflation.

The frontiers of geography, natural resources and industry in the old sense have passed. The land area is occupied. The basic natural resources have in the main been revealed. And there is no new private industry on the horizon at the present of sufficient size to employ all of our idle capital nor all of our idle man power. We need, therefore, to look for a new economic frontier.

The writer wishes, therefore, to invite the reader's attention to a frontier which, for want of a better title, shall be designated as *The Frontier of Cooperative Control*.

President Roosevelt, with the sincerest of intentions, and with a genuine desire to do something for the common welfare in the situation of the tragic emergency of 1933, made a first, although not a sure, step in the direction of cooperative control by the establishment of the National Industrial Recovery Act.

The Recovery Act sought, first, to establish for business and industry rules for the control of cut-throat, unbridled and destructive competition. Second, it sought to establish for labor maximum hours and minimum wages, and the guarantee of its right to organize without interference from the employer and to bargain collectively through the organization of its own choice. Third, it sought to abolish child labor.

The NIRA, while it lived, was poorly administered



Dr. Edwin A. Elliott

and resulted in an excessive rise in prices and profits at the expense of workers and the consuming public. It did, however, improve the hours of labor, and in certain industries raised wages, and generally reduced the exploitation of child labor. But the chief contribution was that it brought to the attention of the public the necessity of breaking with the policy of drift and indifference, which had characterized the policy of the government in the tragic years of 1929-33.

In May, 1935, the Supreme Court declared the National Industrial Recovery Act unconstitutional, but that declaration did not solve the problems that the

Act sought to solve, nor does the Supreme Court's decision in the Guffy Coal case solve the problem of that terribly sick industry. The problems of ruthless and destructive competition are still much in evidence. Hours of labor are too long; wages are too low; child labor is not entirely abolished; and labor's right to bargain freely is by no means accomplished, although the National Labor Relations Act is a sincere beginning.

In the present system, we have exploitation in unbridled competition on the one hand and exploitation by monopoly on the other. We find monopolies such as utilities making profits ranging to 3,000 per cent.

The substitute for ruthless competition on the one hand and exploitative monopolies on the other is the Consumer Cooperative in the first place and the Producer Cooperative in the second. Big business wants collective action for itself but it insists on individual action for the consumer and the laborer, and the *laissez faire* for the government; that is, it wants *laissez faire* until its own interests demand of the government a loan, or a tariff, or troops to break a strike.

The hours of labor, and the most tragic of all of our economic problems—UNEMPLOYMENT—remain unsolved. There are estimates of from 12,500,000 to 15,000,000 unemployed. Dependent upon these are 30,000,000 more of our population. This situation alone is sufficient indictment of the present economy to warrant change. Production advanced 74 per cent during the period of 1933 to 1935. Employment increased but 44 per cent. There have been added 4,000,000 new employables from the ranks of the high schools and colleges since 1929, and 60 per cent of these have no work. It is an immoral civilization that thwarts its youth and offers it no opportunity for honorable self-expression and offers no guarantee of security. We laughed at Upton Sinclair's E.P.I.C.,

*Regional Director, National Labor Board, formerly head of department of economics at Texas Christian University.

but the logic of his plan to put idle men to work with idle machines cannot be refuted.

The Liberty League protests the amount the government spends to relieve and employ the unemployed. Yet let us consider how much it would cost us to permit these men and women to remain unemployed. Had the government continued a hands-off policy from 1933, when 17,000,000 were unemployed, until today, some 25,000,000 would be unemployed and dependent upon them some 50,000,000 more of our population. The dead weight of the justifiable protests of these millions, we may be sure, would have toppled over our inverted and insecure economic pyramid, with the Liberty Leaguers having the most to lose.

Wages for the industrial worker in the United States for the year 1935 averaged \$834.00 per capita. For the same year income figures show that 92 per cent of the families in the United States received incomes of less than \$5,000 per year. Seventy-one per cent of the families received incomes of less than \$2,500 per year, which, by the way, is the salary which the Bureau of Labor Statistics holds to be necessary to maintain a family in a state of health and decency. Workers in certain garment factories in Texas receive weekly wages averaging \$3.00.

The machine on every hand is throwing the workers out of employment faster than the government can find employment for them. Production per capita per industrial worker from 1919 to 1927 increased more than 200 per cent, while wages increased just a bit more than 10 per cent. Production in industry is increasing more rapidly than employment. Production per capita of the American worker is far exceeding the advance in his income. Prices are rising more rapidly than wages and the speculative spree in the stock market is far exceeding basic business activity.

The above statement of fact leads to the stark conclusion that by 1939 or 1940 *unless in the meanwhile we have definite and rapid economic reforms on a vast scale, leading to a more equitable distribution of income and economic security for the masses, an economic depression, deeper and more tragic in its consequences than the last, will befall the United States.*

In short, we have developed a great production and machine economy, yet we have in no sense prepared ourselves for its consequences, by developing along with it a system of distribution adequate to provide the abundant life.

Economic reform and not mere recovery must be our goal. This writer will not accept the "reforms" nor the atrocities of either Fascism or Communism. Capitalism must be dissected. We must have the courage to abandon that which is useless in it, and have the wisdom to keep the bits of it which contribute to the good life. It is the good life which is important, not a system, not an institution.

The road to progress and plenty lies in the accept-

ance of cooperative control in economic endeavor and in the exercise of good will in personal relationships. Economic progress without poverty is our goal. It means food, clothing, shelter, and a rising standard of living for all of our people. There are no sure roads to this end, but it may be reached in part by:

1. Careful study of our resources and potential productive power. By wise administration we can produce \$135,000,000,000 in goods rather than \$49,000,000,000 produced for the year 1935.

2. Agricultural reform, which will lead us to low tariffs, conservation of the soil, reforestation of marginal land, and allocation of production based upon careful soil analysis, and the establishment of co-operative farms in great numbers.

3. State labor laws comparable to the present National Labor Relations Act, guaranteeing to labor the right to bargain collectively.

4. The public ownership of public utilities.

5. The establishment of producer cooperatives on one hand, and consumer cooperatives on the other; and credit cooperatives for both groups.

6. A tax on labor-saving devices proportional to the number of men displaced and the establishment of the thirty-hour work week.

7. A \$15,000,000,000 program of public works and family housing, financed by steeply graduated income, inheritance and gift taxes.

8. A constitutional amendment which shall permit Congress to legislate for human welfare and a more adequate program of social security.

9. A referendum to the people before Congress may declare war, and legislation taking the profit out of war for everybody.

10. Developing in our people through our churches and schools a social mind, a social motive and a social philosophy which shall lead us to act less and less in self-interest and more and more in interest of the common good.

The pessimists tell us that effort at reform is useless. "You can't change the system until human nature changes, and human nature is as it is and that's that," say they. I am, however, one of those who believe that human nature is not something with which we are born, but it is that which comes to us from our environment. Further, I believe that the virtues of good will, tolerance and the spirit of cooperation are more dominant in man than the vices of acquisitiveness, pugnacity and greed. We need but to create an environment whereby man may exercise the virtues of good will, tolerance and cooperation.

The maldistribution of the resources of the world among the nations will bring war. The maldistribution of income and wealth among the people of a nation brings depressions and presents threats to existing institutions. A bit of intelligence exercised quickly enough can create an environment here in which men can work for and achieve the abundant life.



James A. Crain

"Nobody Would Be Fool Enough --"

By JAMES A. CRAIN*

HOW little any of us know about the economic problems which our neighbors have to face was graphically illustrated not long ago when the educational director of the Farm Bureau Co-

him ground in continual poverty because of lack of short-term credit at reasonable rates. The necessity for borrowing money from money lenders at exorbitant rates kept them continually in debt. It was Raiffeisen's conviction that within any community there is sufficient money to meet the short-term needs of its people, provided these funds could be pooled and used to meet the needs of the people. Inspired with this idea, though he was practically blind and had to depend largely upon his daughter, Amalie, Raiffeisen went to work. The first credit union was organized in 1850, but it was not until 1864 that the first completely self-sustaining credit union was formed at Heddesdorf.

operative Association of a certain midwestern state discussed with the farmers of one of the most prosperous counties in the state the question of organizing a cooperative credit union. When he mentioned the fact that many farmers are compelled to pay 3½ per cent a month or higher on short-term loans secured by chattel mortgages, one farmer in the audience, a man of influence and leadership in the community, exclaimed, "Nobody in this county would be fool enough to pay 42 per cent a year interest!" "As to that, I cannot say," replied the educational director, "but at our meeting tomorrow I shall be prepared to give you the facts." Suiting his actions to his promise, he went that afternoon to the courthouse and in the office of the county clerk asked to be shown the record of chattel mortgages for the year. Listing only those which showed by the nature of the property mortgaged that they were executed by farmers, he was able to report the following day that 153 farmers in that county were at that moment carrying short-term loans at rates of interest varying from 30 per cent to 42 per cent a year.

Situations like the one described above are not unusual. The John Deere Employees' Credit Union at Waterloo, Iowa, found a number of their fellow-employees who were paying as much as 72 per cent interest. Such conditions have given tremendous impetus to the cooperative credit union movement in the United States within the past two or three years.

The cooperative credit union idea was born about the same time that the 28 weavers of Rochdale were experimenting with their consumers' cooperative store in Toad Lane. In 1849, a German, Frederick William Raiffeisen, at Flammersfield saw the peasants around

The credit union came to America in 1900 when a Canadian journalist, Alphonse Desjardins, troubled by the poverty and lack of credit facilities of the poor of his own native province of Quebec, went to Germany to study the Raiffeisen plan and to Italy to look into the Lutzzi banks. He returned to Canada to open the first "Caisse Populaire," or Cooperative People's bank, in the town of Levis with a capital of \$26. In the first seven years of its existence it ran its capital up to \$80,000 and made loans to its members of \$350,000 at an average rate of 6½ per cent.

The movement received a big impetus in the United States under the sponsorship of Edward A. Filene, Boston merchant and philanthropist, who persuaded the banking commissioner of Massachusetts to secure the passage of a credit union law, the first in this country. Later came the Credit Union National Extension Bureau. Today the Federal Farm Credit Administration is charged with responsibility for promoting cooperative credit unions under federal charter. In addition most states now have laws permitting the organization and incorporation of credit unions under state laws.

A cooperative credit union is a relatively simple affair. Any group with clearly defined lines of identity, such as the employees of an industrial or commercial concern, members of a church or parish, or of a community, can form a credit union. The group meets, elects officers, a board of directors and committees in harmony with the requirements of state or federal laws, and applies for a charter. It is then ready to do business. Shares usually are priced at \$5 each, but an applicant can become a member by paying as little as 25 cents cash and 25 cents a week until his share is paid for. The money collected from the sale of

*Dr. Crain is secretary of social education and social action for the United Society.

shares is put to work. Short-term loans are made to members of the group. The first requirement is that the money shall be used for a constructive purpose, such as a necessary purchase, to get out of the clutches of a loan shark, payment of doctor bills, hospital bills, or anything which the loan committee approves as meeting the purposes for which the credit union was formed. The loan is made on the basis of character and may be secured either by the signature of another member of the credit union to the note or by approved collateral. Rates of interest vary from $\frac{1}{2}$ of 1 per cent to 1 per cent per month on unpaid balances, with weekly or monthly payments on principal and interest usually required.

Some idea of what can be accomplished may be understood from the experience of the employees of the New England Telephone and Telegraph Company, who organized their first credit union in 1918. Their first collection on shares was \$20. Today there are eight credit unions in the company with assets of \$2,000,000—all belonging to the employees. In 1934 loans totaling \$1,500,000 were made. The first credit union was formed by employees of Swift & Co., in 1931. In four years the number increased to 134, with savings amounting to \$600,000 and loans to members totaling \$1,500,000. There is a credit union in almost every branch of Armour & Co., and loans totaling over \$3,300,000 have been made.

In the past few years churches and religious organizations have been giving increased attention to the credit union idea as a means of applying the principle of brotherhood in a practical fashion. Many a pastor has felt that his preaching of brotherhood and mutual burden bearing was frustrated because of the lack of a practical method of putting into operation the principles which he preached.

One of the most remarkable experiments in this direction is that carried out under the direction of St. Francis Xavier University at Antigonish, Nova Scotia, which has been able to revolutionize the economic life of one of the most depressed and discouraged sections of the Dominion. Among fishermen and lumbermen suffering bitterly as a result of the general depression and from unfavorable tariff conditions, the extension department of the university began work in 1930. By 1935 there were in existence 45 credit unions with a membership of 9,000 and savings totaling \$150,000, eight cooperative stores, ten cooperative buying clubs, five cooperative fish marketing plants, two community industries, and fourteen lobster factories, all owned by cooperative groups.

Inspired by these accomplishments of others, the employees of the United Christian Missionary Society

and other boards having headquarters in the Missions Building, organized the Missions Building Federal Credit Union in May, 1935, with 75 members and a total subscribed capital of \$375, only a small amount of which was paid in in cash. Twelve months later the share capital amounted to approximately \$1,800. In the first nine months of its existence, loans totaling \$1,849.50 were made to members. Interest at the rate of 1 per cent per month on unpaid balances is charged. The credit union enters its second year with signs of continued growth. The extension of the privileges of membership to the employed field staff of the society has greatly widened the field of usefulness of the organization.

For information regarding the working out of the principle in a local congregation we are indebted to Mr. Allen R. Huber, pastor of First Christian Church, Frankfort, Indiana, in whose congregation a credit union was organized in March, 1935, with 19 members and \$35.15 in deposits. By March 1, 1936, the membership had grown to 50 and the share capital to more than \$1,000. In response to our request for illustrations of what the credit union has done for its members, Mr. Huber on February 6, 1936, wrote:

"We will give three examples of what our Credit Union has done for three of the fifteen who have obtained loans: one member had his home saved from a loan company which had given him two days' grace before they sold him out; another member was paying 42 per cent interest and when he showed the credit committee his book, in some cases his interest exceeded his payment on the principal; another member was lent money to pay off several small long-standing debts which had been as millstones about her neck. All the other twelve members who have obtained loans have stories which are just as fascinating as these. . . . It seems to me that through this cooperative credit venture the church has an opportunity to practice what she has been preaching about brotherhood and about bearing each other's burdens. The Credit Union is a practical application of the Golden Rule. . . . I report on the Credit Union to the official board, carry monthly statements concerning it in our church bulletin, and preach it in the pulpit and out of the pulpit. Our church is doing many wonderful things but I do not know of any one aspect of our church work about which I am more enthusiastic than I am about our Credit Union."

Is it possible that we are discovering in our complex modern industrial civilization a method of applying the principle of brotherhood and mutual helpfulness which characterized the early church? It is a technique badly needed.



Social Trends

By JAMES A. CRAIN

Social Workers Meet at Atlantic City

One of the really great annual gatherings in the United States is that of the National Conference of Social Work and its dozen or more allied organizations of social workers. The conference was held this year at Atlantic City, May 24 to 30, having been transferred to the resort from Washington after it became apparent that Washington hotels would not furnish accommodations to Negro members of the conference. Thus in social awareness this group takes precedence over many church bodies which meet from year to year without concern for the treatment of Negro delegates or for the sort of accommodations provided for them. The 8,000 persons who attended this gathering constitute the most alert minds in America on social issues. Here you will find the directors of Community Chests from all over the United States, executives and staff members of Family Welfare Societies, juvenile protective agencies, probation associations, parole officers, character-building agencies, such as Boy Scouts, Girl Scouts, Girl Reserves, the Salvation Army, the National Catholic Welfare Council, the Jewish Welfare Council, and lately, representatives from the rapidly increasing number of governmental relief and service agencies. The Conference itself has grown in attendance and in the number of interests that have to be satisfied until the task of comprehending the wide variety of conferences, forums, discussions and study groups available at any given hour gives the newcomer a sense of confusion and frustration. The gigantic auditorium on the famous Boardwalk (publicized as the largest in the world) did not supply facilities sufficient to accommodate all these conference and group meetings, so many of them were held in hotels. The unifying factor in the Conference is the eleven o'clock sessions each morning and the eight o'clock sessions each evening. Here the National Conference itself got to work. In the other sessions the interests of the constituent groups were cared for.

The Church Conference on Social Work

One of the groups forming a part of the National Conference on Social Work is the Church Conference on Social Work. Stirred by the lack of interest on the part of the church in the techniques and standards set up by professional workers and the consequent lack of respect on the part of these well-trained people for the often unintelligent and poorly directed efforts on the part of the church to relieve human suffering, Dr. Worth M. Tippy of the Department of the Church and Social Service of the Federal Council of Churches some years ago conceived the idea of the Church Conference on Social Work, as a constituent body of the National Conference and meeting parallel with it. The result has been to bring to the attention of professionally trained social workers the fact that church social workers are making an earnest effort to meet reputable standards of education and efficiency.

The Church Conference on Social Work is still a weak and struggling body. Outside the Catholics, the Episcopalians, the Jews and the Salvation Army, not many religious groups are represented in the National Conference itself. Unfortunately, some of the benevolent boards supported by the churches pay little or no attention to such matters as standards of training and efficiency, case work, cooperation with councils of social agencies, confidential reference exchanges, and the like, preferring to administer their work on the old hit-or-miss basis. Quite naturally, the professionally trained social worker looks upon such social work as likely to be motivated more by emotion than by intelligence. In some places where experience with untrained workers has been unfortunate the result is a loss of respect not only for the untrained worker, but for the church and the church agency that tolerates such slovenly service. It was heartening to note among the Disciples present at the Atlantic City conference Mr. Clarence G. Baker, director of Hawthorne Settlement House, Indianapolis; Miss Bess Robbins

White of the National Benevolent Association; Mrs. Alice Scott, superintendent of the Child Saving Institute, Omaha; Mr. Lynn Tripp, probation officer of the city court of Indianapolis; and Mr. Charles O. Lee, former director of Flanner House, Indianapolis, but now executive of the Community Chest at Wichita, Kansas.

Are Social Workers Church Members?

At the breakfast of the Federated Church Women of America, held in connection with the Church Conference of Social Work, the speaker ventured the opinion that a majority of the delegates to the National Conference of Social Work and its allied groups were members of some church. To this opinion there was vigorous dissent. Most of them, one dissenter declared, came from church homes, but are not themselves actively identified with the church or with religion in any form. If this judgment is correct—and there is little disposition to dispute it among those who are informed—here is a problem of major magnitude for the church. Why is it that church homes should produce sons and daughters who have an acute social conscience, who are sufficiently concerned about human needs that they dedicate their lives to amelioration of human woes, but have little or no use for the church? It is no use to charge their attitude to perversity. It will not do to blame it on the schools and colleges which they attended. Why were not their religious convictions strong enough to withstand any antireligious influences thrown around them while in college? The home and the church had them for an average of eighteen years before they went away to college. Why did they so easily succumb? Certainly salaries in social work are not sufficiently liberal to entice young men and young women of keen minds into the profession for its material rewards alone. I wonder if it is because, as Professor John MacMurray of University College, London, says, “. . . there is an abstractness, a theoretical quality about our various conceptions of Christianity which makes it difficult to see what bearing any of them have upon the concrete and practical issues of social life. It is as if Christianity lived only in a world of ideas and emotions and had no specific relation to practical affairs. Even if I succeed in defining to my own satisfaction what are the essential beliefs which all Christians must have in common, I find that statement does not help me to answer the practical question, ‘What can I expect a Christian to do in relation to the pressing needs of society that I could not expect from any liberal-minded gentleman who made no profession of Christianity?’ . . . All this seems to mean that we are unaccustomed to think of Christianity as having any immediate, definite and specific relation to social behavior.”

Whatever the explanation, here is a problem to challenge the deepest concern of the church. It is a sad commentary upon our practice of the principles of Christianity when our own boys and girls find satisfaction in ministering to the needs of the unfortunate but do not recognize the church in which they were brought up as either an ally or as offering anything of value for the task which they have chosen.

The Disciples Social Workers' Fellowship

Concerned with this problem, a number of social workers who are Disciples of Christ met and formed a tentative committee to call for an organization meeting of Disciple social workers at the Kansas City convention. Letters are going out to members of our communion known to be engaged in social work asking their cooperation and support. Responses have been received from a number of persons holding important executive and staff positions and others are being received daily. Such a fellowship would have two principal functions, one, to develop contacts between the trained social worker and the social work being done by our brotherhood, and two, to bring to those of our fellowship who are doing social work under church auspices the inspiration for more efficient and effective work in this field.

Pioneers in Helpfulness

By MRS. J. K. HANSBROUGH*

I HAVE been for days delving into the musty, dusty tomes of papers—reports of various kinds. This has been a sweetly sad task. I have lived again in those long gone days. I have been surrounded again by those loved coworkers who prayed and planned the great benevolent work of our church into being.

It was in the spring of 1886 that we first began talking of this great venture of faith, the venture of helping the helpless. We met informally that year to talk it over and there were no records kept of those early days. But out of those meetings our purpose gradually crystallized into form and in January, 1887, a permanent organization was effected.

We conceived as our sole purpose the task of helping the helpless—to give a home to the homeless, to provide care for the sick and comfort for the distressed. In other words, the purpose of the organization was to restore to the church that brotherly love and benevolence taught by Christ and practiced by the disciples in the early days of the church.

Vivid in my memory of the first steps in accomplishing this is the staunch character of Mrs. M. H. Younkin, the true founder of the work. Tirelessly she went up and down the land—as much as a woman could in those days—preaching the gospel of help for the needy. From house to house, from church to church, day after day she went, urging cooperation in organizing for benevolent work. It was with Mrs. Younkin that a few of us went to the office of B. W. Johnson, one of the editors of *The Christian-Evangelist*, seeking his advice and encouragement in our endeavors. His gracious, helpful advice and fervent prayer at that time was a tower of strength to us.

As the days went by, our enthusiasm grew for opening “a home for such as should need its care.” Mrs. Younkin went to churches in Missouri and Illinois and nearby Kansas, seeking to enlist the Aid Societies of the churches in becoming auxiliaries to the Association. The membership fee was to be \$5.00 and the Abilene, Kansas, church was the first to take auxiliary membership by paying this fee. Gradually interest was awakened in our work and in February, 1889, the day arrived when we met to consider opening our first Home. A widow had appealed to Mrs. Younkin for help in the care of her three children and the time seemed to have arrived when our work was destined to start. The four churches of St. Louis were canvassed and \$119.25 received with which to start the Home. Pieces of odd furniture and other necessary articles were promised, if sent for. A building was soon secured on Bayard Avenue, St. Louis, for \$25.00 a month

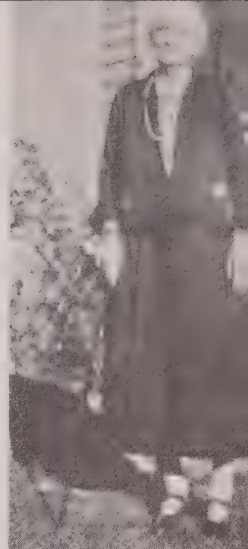
and arrangements made for moving in. The building fund, which we had meanwhile been accumulating, amounted to \$181.90, and this together with our \$119.25 from the churches, made the \$301.15 with which the first definite work of the National Benevolent Association was started.

An amusing incident in connection with opening our first Home for children was that just before the cottage was ready for the widow and her three children to move in, a relative came forward and claimed the children. Thus, our first Home for Children actually opened without a chick or child in it! But a homeless woman from St. Joseph, who was to serve as cook for the Home, arrived on the opening day with her infant, so a child was on hand, at any rate. We were not long, however, without children for four orphans were then on their way to us from Houston, Texas. Their father had been killed the week before and their mother had been dead for some time. In accepting the children from Texas, we then and there demonstrated our truly national character—and this has distinguished the work of the National Benevolent Association through the years.

We cared for thirteen children during the first year in this little cottage. The applications had become so numerous that we soon felt compelled to take a larger house and in July, 1890, we moved into an eight-room house on Webster Avenue. In spite of its many inconveniences, we remained there until 1893 when, being almost washed out by rainstorms, we moved into a house on St. Ange Avenue. It was in this house that the first death in our Home occurred. A frail little waif had been left on our hands and our records say, “Our little Peterkin who came to us in January went to live with Jesus in July. There he is safe.”

In the first or formative year of the Association, 1886, \$86.76 was all the money contributed, but it seems to me, as I think of it now, we were not especially looking for money then. Our efforts were to lay a good foundation in plans and to get our people interested in the need of this work. We had not the experience of any like association to guide us. There was no national benevolent association in any church body. We were pioneers in this work.

I cannot help but contrast now the little five-room rented cottage and its family of thirteen with the splendid big Homes operated by the National Benevolent Association, ministering to thousands of children and



Mrs. J. K. Hansbrough, who celebrates her 91st birthday on July 11

*One of the founders of the National Benevolent Association.

(Continued on page 29.)

Old China and New Militarism

By DR. M. SEARLE BATES*



GR^EAT forces press now to mighty decisions, with war possible in the near future and hardly escapable in the longer view. China's danger is twofold: inner, from the age-old difficulties too lately tackled; outer, from the expanding empire of Japan. The weak have small chance in this militarized

world if they stand in the way of the strong. Mankind faces an era of ferocious war which can be brought into order only by international cooperation. But cooperation is exactly what four of the seven great powers have repudiated for their own selfish and shortsighted reasons. (Note the company: the United States, Japan, Germany and Italy). China stands starkly alone, knowing that the god of the hour is on the side of the heavier artillery.

The meagerness and caprice of nature is accentuated by competitive and industrial nationalism. For more than two thousand years the dwellers in north and northwest China have toiled on the margin of famine from scanty rainfall and reckless rivers. Now the lack of oil and the insufficiency of coal and iron withhold all hope of economic or of military success in this epoch of motor and of steel. The best of Chinese iron went with Manchuria, and the second quality is passing with Chahar Province into the same hands. Year after year the hapless farmers suffer in drouth and flood, though the overburdened government has recently made noticeable progress in river control, in agricultural banking and in crop improvement.

Among four hundred millions seldom far from these low levels desperate banditry must flourish in the mountains and all unguarded areas. Communists have provided large bodies of hopeless village boys with organization, a few ideas of action and bold leadership. Though these "communist armies" have never held a large city, and have shown no constructive power, from them have come by rude selection some prize bands of hardened guerilla fighters, the perpetual despair of all who try to catch and crush them. Again, in this vast population with strong local traditions and poor communications, sectional and personal interests work continually against effective national government. Yet firm central authority is required to secure coordination of resources in meeting the problems of the whole people. These troubles of poverty and of incomplete organization, in their manifold workings,

undermine all efforts at improvement and are the roots of weakness before the aggressive neighbor.

The picture is dark. But in many ways less dark today than of old, for recent years disclose commendable energies and achievements in the immeasurable task of reconstructing China for life in the twentieth century. Seventeen millions of persons are in regular schools, and vast numbers of others are touched by supplementary education of some sort and by radio amplifiers along the streets, or by the leaven of one newspaper or one school child in a family of illiterates. Compulsory education is nearing realization in Nanking this year, and other municipalities are reaching a large percentage of their children. One tangible result of higher education is the tendency to replace the old-fashioned country magistrates by university graduates, who eagerly develop roads and schools and health centers; another is the increasing success of Chinese engineers, inventors and scientists in scores of useful enterprises.

Railway construction is pushed ahead in a strong combination of economic, political and military motives. Most of the building is in the Yangtse Valley and the southwest, partly on the basis of needs, partly because of fears that investments in the North or along the seacoast might be used against China rather than for her growth. The money is largely provided by the modern type of Chinese banks, upon the security of the ever enlarging railway system itself. New roads and bus services have brought big changes in several provinces. Even the distant corners of the country are pulled near by mail planes, while officials and merchants save a month of tedious travel. The Yellow, Hwai and Yangtsi rivers will never be easy to manage; but their ravages have been notably restrained in the past four years. Light manufacturing of textiles and varied household articles is developing moderately well, considering the lacks of certain materials and the heavy pressure of foreign competition and capital. But there is no real iron works in the whole country, and the two now planned are pitifully small in comparison with those of the industrial states.

The Government and the large banks are really putting money and effort into the rural districts, but it is a tardy trickle compared with the vast needs for productive capital, for seasonal credit and for public improvements of all kinds. With four hundred million poor people, consumption always crowds production. The problem is sharply shown by the difficulty of saving for increased productive power, in competition with the usurious interest paid by those in distress. Americans little realize the marvelous opportunities our

*Dr. Bates is professor of history at the University of Nanking.

fathers had in the possession of rich natural resources that could be developed by modern tools and machines while our population was relatively sparse; it was easy to have a surplus, easy to accumulate capital, easy to succeed in rising values. In China it is rare indeed for anyone to get ahead; from the moment of his first small success he must do all he can for a score of starving relatives. If a man works well, he should get more than enough to keep him alive; but there are a hundred within shouting distance who would rush for work at food alone, and all competition of weavers, carriers, builders, small merchants is on that savage plane.

With such an economic situation, any taxation for modernizing the country is crushing in its weight, and a progressive government is hated. Even proper policing and scanty education is difficult to finance. The struggle for life and work is so sharp that high standards of social loyalty are luxuries for a select few. The ordinary man goes on this wise: I must band with my relatives or friends or neighbors to hold any possible job for us, regardless of merit or legality. In anxious and ignorant poverty I do not know any reason why I should risk or suffer for officials who press me for taxes when I don't see how I can live through the winter. I will work for a foreign government before I will see my children starve. I am not aware that comfortable critics discuss my "lack of patriotism."

But amid all these troubles the tone of public life has markedly improved, and the number of reputable, competent officials grows steadily. Schools and press and radio, facilities of travel, outside pressures of various kinds, all have combined in recent years to develop national spirit among many millions. Within twelve months there has arisen for the first time a really general conviction that China must venture tremendous loss in armed resistance, rather than permit occupation and forceful intrigue to proceed further in partitioning the country. Even the wise and sober-minded who know that Japan can crush China utterly, and can subject all the accessible parts of the land at will, feel almost to a man that they cannot sit still under further aggression. They fear there is no end to the process unless it becomes expensive for the enemy generals and their less enthusiastic financiers.

It is necessary to speak of Japan, since so much of the Chinese fate now depends upon the mind and power of Tokyo. Yet here it is not possible to consider adequately that strange combination of admirable and dangerous characteristics that have brought Japan to the fore, and will keep her among the most active people of our lifetime. While retaining as yet some of the art and poetry, some of the peculiar simplicity of life that fascinate many of us, they have mastered industrial and commercial technique in a way to make the most of both worlds. The domestic workshops exploiting women and children, the motor-driven village factories in the mountains, the latest textile machinery

outclassing the average in Lancashire or Fall River, the concentrated resources of paternalistic government and finance, all are used in a formidable system that makes the most of simple habits and slight food. Success in world markets requires wider control over materials, and protected areas that cannot be closed by retaliatory tariffs or by nationalistic developments which would limit Japanese opportunities. Thus some types of economic interest come now to support the dominant military and political aims of expansion.

It has long been a conviction of fervent nationalists in Japan, that their divine dynasty would rule over Eastern Asia. Even the calmer statesmen speak of Japan as equal with Great Britain and the United States in destiny to rule a great section of the globe. If China is not rich in resources, at least she has a great numerical market and vast manpower. The greedy western countries must be excluded from reaching out to lands so close to Japan and so essential to her advance, while the fear that Russia might some day add the men of China to a communist assault upon Manchuria and Korea has become a hardy perennial.

Thus China is marked out for Japanese management, and the statements of the ambitious generals are not reticent in their demands for prompt and unhesitating submission. Within Japan there are liberals who disapprove and distrust this sort of imperialism, but they are a small and generally intimidated minority, who deserve the more respect because of the apparent hopelessness of their position and the attacks that some of them have suffered from violent nationalists. There are civilian statesmen who want caution in methods even as they approve the expansionist aims, for they fear the dominance of militarists in the internal life of Japan, as well as their lack of judgment in inter-



national matters; and there are financial men who are anxious about great expenditures. Even these do not expect much opposition in China, for they have been so thoroughly educated in superior contempt for the disorder of the neighboring republic. Some of them are sorry for the inevitable fate of China, just as some Americans pity Filipinos on the assumption that they must be ruled by some stronger nation. But the ruler of China will be Japan and no other—that is the plain purport of a hundred declarations by leading statesmen and generals, and it is fairly well realized in the Orient despite the close manipulation of press and news services and screens of jovial ambassadors.

Since the crushing loss of Manchuria in 1931-32, the Chinese government has followed a very cautious and yielding policy, seeking to avoid any issue that might be used as pretext for further invasion. But the results have been grievously disappointing, even in this relatively quiet period. By new military occupations and by political pressure the Japanese army has acquired several extensions of the Manchurian boundary at China's expense, and has secured "autonomous regimes" including Tientsin, Peiping and Inner Mongolia, from which the soldiers of the National Government are excluded and in which appointments and policy are dictated from Japanese barracks. Similar attempts have been initiated in Shantung, Fukien and Canton provinces, but thus far without success. The full story of intrigues, deceit, threats, support of smuggling, protected selling of heroin and opium is the vicious accompaniment of that kind of policy. It is painful to the few Japanese of higher type who have learned the facts, and causes considerable embarrassment to the civilian officials.

In this month of May we seem to be on the eve of worse things, though lengthy Japanese debates within their own circles still continue. Impossible demands have been broached in secret, and the Chinese government sees no chance of accepting them. Public opinion has long been suspicious of the government's timidity and secretiveness, and all dissatisfied persons unite in charging it with cowardice and refusal to do what it can to defend the lands that have been Chinese since the dawn of civilization. It is difficult for a secure American to realize the despair and the hopeless hatred that this situation inevitably engenders. The practical result of the Japanese program is to divide and destroy authority in China.

Moral considerations aside, war will almost certainly multiply disaster. Chinese soldiers can do well with their machine guns in defensive positions, as they showed at Shanghai. But they would be so fearfully outclassed in artillery, in the air and on the water, that neutral experts believe the chief ports and the Yangtse River could be taken by Japan within a few weeks. Complete conquest would be a very different

matter; but the Chinese would be cut off from what supplies and revenue they do have, and economic control would be solidly in Japanese hands. The damage to the recent and precarious elements of progress would be disastrous. That is why the Chinese government is slow and cautious, hoping against hope that a Russian war or other strains for Japan might lessen the pressure here. The idea of the inevitability of war is prevalent, and steady preparations are made.

A word as to general spirit. This article is an attempt to set forth the condition and problems of China today. It is not intended as an attack on Japan or a justification of China, for there is plenty of good and of evil in both countries. The writer has highly valued friends in Japan, and is continually working in China for better understanding and for constructive attitudes. What is to be dreaded is militarism that may eventually ruin both peoples, and even now is warping their inner life. At present the militarism of Japan is dangerous to her neighbors, and that of China is not; but a half century hence the relations may be reversed, if the world has not reached reason by then.

At best this world of devil-may-care nationalism and isolationism means that the poor and weak nations must rob their farmers and their children and their sick, in order to try to make it costly for the richer and stronger to conquer them. It is relatively easy to be a pacifist in America. Come out from your incomparable security and try it here in China! Americans, Christians, what should this scene mean to us? Will we find the Kingdom of God in the combination of a great navy and a greater unwillingness to cooperate with other peoples, saving the minimum that is financially profitable? With our insulting immigration law, with our reckless tariff, with our Pacific imperialism, we have done our full part to rouse the Japanese to carve out their own slice of the world. With our unrivaled wealth, our unchallenged supremacy in an entire hemisphere, we pass our struggling neighbors by, smothering conscience with the hypocritical aim of keeping free from their quarrels! Hundreds of millions for army and navy and air force. Not one million for international cooperation. "Where your treasure is, there will your heart be also."

Surely if there is a God who is Father of mankind, the way of life does not lie in narrow nationalism, but in a practical good will that tries to work with all in consideration of their welfare and their problems as well as of our own. Is the League of Nations faulty and weak? Then reform it, put new life into it, or find another way of cooperation that is better. But take care "lest haply ye be found even to be fighting against God." If love is the fundamental reality of life, then the future belongs to those peoples who work out the widest and the most effective brotherhood. Which way does our church face?

Personalities

By FRA EDGARDUS



Gene Cox

be able to distinguish between different brands of hokum, whether they come from Tampa or somewhere else. This has made him an excellent college president." I think of E. M. Waits as one of the friendliest of men, extremely lovable, hospitable to a fault, far more sophisticated than he looks; and never worried whether or not his necktie, socks and "hankie" fail to make a perfect ensemble. Of such is the kingdom of Texas.

In this year's graduating class at T. C. U. and the Brite College of the Bible is a likely lad by the name of Gene Cox. Pleasing in personality, earnest and intelligent, young Cox has decided to throw his lot with the new cooperative farm at Hillhouse, Mississippi, sponsored by Sherwood Eddy. When Eddy and James Crain were in Fort Worth and at T. C. U. recently they met Cox, saw that he was a youth of rare quality and challenged him to give himself to this social experiment on behalf of the sharecroppers. He accepted and became assistant superintendent of the farm after receiving his sheepskin.

The service of ordination for Gerould R. Goldner, youngest son of the honored and long-time minister of the Euclid Avenue Christian Church, Cleveland, Ohio, was a model for such occasions. The order of service was a work of art and the smallest detail not overlooked. It would be well if all services of this kind followed the example of the Cleveland church in this respect. It was a great moment when Dr. Charles F. Thwing, President Emeritus of Western Reserve University, put his arm around this "lad o' parts" and gave him his patriarchal benediction. What a picture—venerable and honorable old age side by side with the splendor of aspiring youth! A dramatic episode in young Goldner's life is linked with the ordination. He left Yale Divinity School on a sudden decision, abandoned his plans for the ministry, and started to thumb his way back home. It chanced that one of the first

EDWARD McSHANE WAITS has just rounded out twenty years as president of Texas Christian University, and has been the recipient of many tributes from the student body, faculty, and citizens of the Lone Star State. Of Dr. Waits a warm friend says: "Mac Waits is a good scout who has the common sense to

men who gave him a lift in his car, having heard his story, strongly advised him to return to Yale, finish his course, and give himself to the ministry of the Word. And this chance stranger's advice changed Gerould Goldner's course. He went back to his Divinity course and bent every effort to his ministerial preparation. Thus again it was shown that "a word fitly spoken is like apples of gold in pictures of silver."

A. B. Reeves is minister of First Christian Church, Middlesboro, Ky. He has an interesting parish: The mountains and the mines, the miners and the mountaineers contribute color to his constituency. And be it known that A. B. has annually one of the finest gardens in that section of the state. He knows how to grow things—all the way from potatoes to petunias, from lettuce to larkspurs; and as for roasting ears, Reeves produces them in perfection. Come to think of it, this hobby of gardening is all too rare. Ever cultivate roses? If "our natures are subdued to what they work in like the dyer's hand," then one who works among flowers should be enamored of beauty and in tune with the Infinite.

And there is David Shields, who is not a gardener but a most excellent amateur ornithologist. Dave can identify most of the species that visit Crystal Beach, where he summers and lives the while in bird-land. He knows their songs and their habitat. This parson hunts, not with a gun but with a field glass or camera, and the day that he discovers a scarlet tanager is one long to be remembered. Yes, this is the same Dave Shields who was one-time mayor of Salina, Kansas, a stout-hearted reformer, prohibitionist, and a militant preacher of the old gospel.

Apart from preachers and officials, who is the most constant attendant at our National Conventions? My guess is that Mrs. Gilliland Smith could qualify for this distinction. In the past two decades she has missed few, if any, of our annual gatherings. It makes no difference where the convention is, Mrs. Smith goes. Was she at Leicester? She was. And what church among us annually sends the most delegates to our conventions? I don't know of a certainty, but my guess is that the distinction lies between Union Avenue, St. Louis, and Independence Boulevard, Kansas City.



Gerould R. Goldner



David H. Shields

Training Leaders In China

By DR. LUTHER A. WEIGLE*



A walk on the beautiful campus of Nanking University

I AM glad to accede to the request of the editors of WORLD CALL that I tell its readers about my visit to China in 1935, because your United Christian Missionary Society was one of the boards co-operating to make the visit possible, and because your work at Nanking is intimately related to the further development which we hope will issue from it.

The visit was made at the invitation of the National Committee for Christian Religious Education, seconded by the

National Christian Council and the Chinese Christian Educational Association. The first of these bodies is the analogue in China of the International Council of Religious Education in this country and Canada; the second is somewhat like the Federal Council of Churches of Christ in America; and the third is like the American Association of Universities, except that the Christian character and purpose of its constituent institutions is more definitely avowed, as must naturally be the case in a non-Christian land. My visit was sponsored in this country and Great Britain by the World's Sunday School Association, of whose executive committee I am chairman, with the cooperation of a number of the leading foreign missionary boards.

The purpose of the invitation was that I might serve as adviser and counsellor in a comprehensive study that these Chinese bodies were making of the whole range of problems involved in the training of men and women for leadership in the Chinese church. A representative Committee on Preparation made thorough plans for the study as a whole, and a Survey Committee of three men, Dr. T. C. Bau, Dr. C. S. Miao and Professor C. Stanley Smith, devoted six months to travel and conference with the various institutions engaged in the training of lay and ministerial leadership. Their work was completed and the results of the survey were published coincidentally with my arrival, so that the facts that the survey revealed were available thereafter as the basis of discussion and conference.

I arrived in Shanghai February 19 and left to begin the return trip on August 3. I had, therefore, 164

days in China, of which 133 were devoted to conferences, interviews, addresses and the visitation of various institutions. Only thirty-one days were spent in travel and seventeen of these were taken for the trip from Hankow to Chengtu in West China and return. I visited all of the higher-grade theological seminaries, all but two of the seminaries of lower grade and all but two of the Christian colleges and universities of China.

After a few days at Shanghai, Wusih and Nanking, my first long swing was by ship south to Canton, where I spent a week; then I came north along the coast, stopping for visits of from one to five days at Hongkong, Swatow, Amoy and Foochow, then back to Shanghai. That was followed by a journey to the north in the famous Blue Express to Peiping, where I spent somewhat more than two weeks. I made visits of a few days each at Tsinan, Tsingchow, Tunghsien, Tingsien and Tenghsien. The last three names may look much alike, but the places are widely scattered and very different. Tunghsien is in Hopei, near Peiping, the seat of a well-established mission of the American Board, and a center of Christian martyrdom during the Boxer uprising in 1900. Tingsien is the headquarters of the remarkable mass-education movement directed by Mr. Y. C. James Yen, a Chinese graduate of Yale University in the class of 1918, whose thousand-character scheme of writing is bringing literacy within the reach of the common run of the Chinese people. Tenghsien is in Shantung, the seat of a Presbyterian theological seminary which enrolls more students than any other in China.

From April 25 to May 25 I was in Shanghai, attending the meeting of the National Christian Council, and in Nanking, conferring with the faculty and meeting with the board of managers of the Nanking Theological Seminary. Then I took ship up the Yangtse River for Central China, where I had good visits at Hankow, Wuchang, Shekow and Changsha, where Yale-in-China is located. On June 8 Dr. Miao and I embarked for West China. It took us ten days to go up through the Gorges of the Yangtse from Hankow to Chungking, and then two days more by motor across Szechwan to Chengtu, where we visited West China Union University.

Let me stop right here to say that when you go to China, as I am sure that many of you will, you must by all means visit Peiping, with its memories of Old China, its imperial palaces, its Altar of Heaven, and its proximity to the Great Wall and the Ming Tombs; and you must by all means take the journey by ship up the Yangtse River, at least as far as Ichang, if not to Chungking. The Gorges of Yangtse are one of

*Dean, Yale Divinity School, New Haven, Conn.

the scenic wonders of the world. Imagine a river with the volume of the Mississippi, squeezed together between mountains till it is sometimes little wider than the Connecticut, with a current as swift as a mountain torrent, often breaking into turbulent rapids; and then imagine that four times, for distances of from one to twenty miles, it is compressed between cliffs as sheer and precipitous as those of the Royal Gorge in Colorado—then you will begin to picture the beauty and the adventure of a trip up the Yangtse.

I spent the month of July at Kuling, the beautiful mountain resort of Central China. Here, domiciled at the American School high above the sweltering heat of the Yangtse Valley, I wrote out my impressions. Then, from July 18 to 27, I participated in a Conference called by the National Committee on Christian Religious Education. One hundred and eleven men and women, college presidents and professors, theological seminary presidents and professors, bishops, mission administrators, board secretaries, pastors and religious education workers gathered here for ten days of free and unhurried discussion of the problems that the Survey Team and I had been studying in our travel through China. It was a most representative group, coming from all parts of China and from nearly forty denominations. Besides the Chinese there were Americans, English, Scotch, Canadians, Finnish, Swedish and Norwegians. The conference attempted no legislation. Its purpose was deliberative and educational. It sought to bring together the facts and the best judgments of its members, in the interest of contributing to the final report of the study which had engaged us for the past year or more.

The report has been published by the National Committee on Christian Religious Education under the title, "Education for Service in the Christian Church in China." Its conclusions and recommendations cover such matters as the program of the church, education for lay service in the church, education for ministerial service, the curriculum of theological education, the institutions of theological education, the recruiting and support of the ministry, the education of ministers in service, the education of women for Christian service, and the cooperation of the missions in this educational program.

The outstanding results of the study thus far are: (1) The assumption by the National Committee for Christian Religious Education of responsibility for the development of a program of education for lay service in the church; (2) The adoption by the faculty and board of managers of Nanking Theological Seminary of a program which has ample provision for extension and cooperation as well as for the development of the institution at Nanking; (3) The outlining upon a national basis of a policy for theological education providing for three grades of theological seminaries; namely, theological colleges, theological training schools, and postgraduate schools of theology; (4) The

organization of the China Association of Theological Seminaries as a means of continued and effective cooperation in the field of theological education. The full result, of course, depends upon the degree to which the conclusions and recommendations above outlined commend themselves to the churches, the missions and the institutions which are concerned with the training of men and women for service in the church in China.

The United Christian Missionary Society was represented at the Kuling Conference by C. A. Burch of Nantunghow and by James A. McCallum and Dr. Luther Shao of Nanking, all of whom made notable contributions to the conference. McCallum and Shao are Yale men, and had been students in my classes. Dr. Shao received the Ph.D. degree from Yale University in 1934, presenting one of the best dissertations we have ever had from a foreign student, on "Religious Liberty and Christian Education in China."

I spent a good deal of time at Nanking, as one of the primary objects of my visit was to counsel with the faculty and managers of the Nanking Theological Seminary, as they look forward to the increased resources which will become available to them from the Wendel-Swope bequests. I found them conceiving the future development of their institution in statesman-like fashion and planning generously to extend their resources to the betterment of theological education throughout China.

The institution has had more than eight hundred students, and has graduated four hundred and fifty. Its alumni are serving Christian churches of thirty denominations in all of the provinces of China. Its scholarly ideals are good; its theological position thoroughly evangelical. I do not hesitate to say, in the light of the study which I have made of the whole situation, that if I were asked to what seminary in China such a legacy should be given, the Nanking Theological Seminary is the one which I should choose.

The United Christian Missionary Society has long been one of the boards cooperating in the Nanking Theological Seminary. The member of the faculty which it contributes, Dr. C. H. Plopper, is the efficient and farsighted chairman of the committee on grounds and property. He is, by the way, also a graduate of the Yale University Divinity School. Mr. Burch and Mr. McCallum are members of the board of managers of the seminary.

Dr. Luther Shao is doing an admirable piece of work as head of the school at South Gate. The National Committee on Christian Religious Education is anxious that he should join its staff as one of its secretaries. Whether he accepts this post or not, your society will be glad to know that in him you have a man well equipped in every way—in intellectual ability, in personal gifts, in Christian devotion—to make a splendid contribution to the development of the Christian church and Christian education in China.



Charles R. Drake,
Santa Barbara,
Calif.



Wm. G. Kitchen,
Vancouver, B. C.



L. C. Anderson,
Cheyenne, Wyo.



H. C. Wagner,
Greenville, Tenn.



W. E. Pierce,
Cameron, W. Va.



H. D. Prather,
Hartselle, Alabama



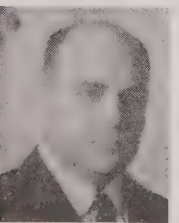
Ada L. Forster,
Minneapolis, Minn.



Hayes O. Luna,
Memphis, Tex.



W. D. Ryan,
Fulton, Kentucky



J. H. Keplinger,
Morristown, Tenn.

THE vast amount of service rendered to churches because of the depression is one of the great chapters of achievement in our brotherhood life. The Board of Church Extension has extended the helping hand to scores of our churches struggling with financial burdens too great for them to bear without assistance. To travel over the length and breadth of our country and sense the heartache of our loyal ministry, bearing up under financial burdens that are crushing and with their families sacrificing to the limit, tells the story of endurance for Christ's sake that has kept many a church door open. Church Extension is sharing the load by enabling congregations to save their property and by paying a part or all of the pastor's salary where absolutely necessary.

All of the 400 churches, where the Board of Church Extension has loans, and many others, know the touch and lift of the strong arm of this great national agency. The pictures on these pages represent some of the faithful pastors whose salaries are being paid in full or in part by Church Extension. Space does not permit the presenting of the many messages which have come from these men bearing to the brotherhood their deepest feeling of appreciation and praise of an organization that came to their rescue in a time of critical distress.

The Board of Church Extension spent \$67,599.34 last year in its service program. It cost the board an additional \$44,983.19 to ease the burden of financial distress in other ways. Our staff has given service not only to churches that have loans but through council and encouragement assisted many congregations where it was not possible to make loans because of lack of funds. The money spent and the service given is in keeping with the ideal and purpose of this great permanent fund from the beginning.

The field staff of the Board of Church Extension, consisting of six loyal and capable workers, has been going constantly among the churches rendering helpful service, holding revival meetings, conducting every-member canvasses, serving in *ad interim* pastorates and leading in financial campaigns to reduce church debts. Most of the members of the administrative staff have done much of this type of work, besides helping pastors to get located with churches, helping to restore unity where discord and division threaten, developing morale and challenging congregations to do what seemed to them impossible. Some churches that even wanted to die were not allowed to do so. It is difficult to imagine the sad plight of many of our churches were it not for the helpful ministrations of Church Extension.

If you could meet these men and talk with them face to face, you would be quick to sense the grateful hearts that are theirs. Read some of their own comments of appreciation for Church Extension:

"Expert advice in the financing of the church has been provided in recent months and as a consequence the church will be able to resume its former activity, and had it not been for such generous and statesmanlike dealing on the part of the board, Minnehaha Church doors would doubtless have been closed by this time."

"These remarkable things would never have been done had not the Board of Church Extension primed the pump of generosity. The generous action of the Board of Church Extension has opened the gates to release the spirit of courage and sacrifice in the Santa Barbara Church."

"The Anaheim Church of Christ is open today with the present work gratifying and prospects great because of the help of the Board of Church Extension."

*Assistant secretary, Board of Church Extension.



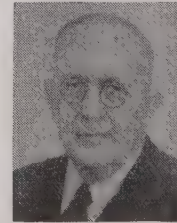
Herbert Woodruff,
Whiting, Indiana



Charles H. Bloom,
Connellsville, Pa.



F. M. Marler,
Humboldt, Tenn.



O. C. Bolman,
Gillespie, Ill.



A. T. Fitts,
Knoxville, Tenn.

Service Program Board of Church Extension

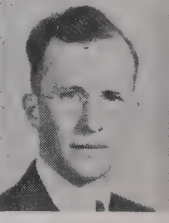
By A. RE



C. M. Ridenour,
Seattle, Wash.



W. G. Walker,
Washington, Ind.



Eugene May,
Gary, Indiana

Kenneth B. Seeley,
Pittsburgh, Pa.L. J. Tigner,
Janesville, Wis.Frank E. Harlow,
Miami, Fla.A. E. Worthy,
Van Nuys, Calif.M. C. Schollen-
berger,
Anaheim, Calif.

am of the Church Extension

VERETT*

I. C. Satterfield,
Hattletsburg, Ky.C. Duke Payne,
Houston, TexasF. B. Doyle,
Newport, Tenn.Gene N. Duty,
Petersburg, Fla.C. M. Smithson,
Toronto, CanadaW. R. Corter,
Petersburg, Va.H. N. McKee,
Eureka, CaliforniaRay G. Manley,
Republic, Pa.H. E. Steele,
Storm Lake, Iowa

"After several bank failures in the community our church felt that its building debt was an impossible burden until Church Extension shared in the load."

* * * * *

"Through the assistance of the Board of Church Extension given the church at Estherville, Iowa, in roofing and redecorating their building, a discouraged congregation was transformed into one of hope."

* * * * *

"The First Christian Church of Eureka, California, with a well-equipped plant of twenty-six rooms was on the 'reefs' financially when the Board of Church Extension 'threw a line' and is bringing her 'safe to shore.'"

* * * * *

"Without the aid of a loan from the Church Extension Board the church at Gillespie, Illinois, could not have been completed."

* * * * *

"There could be no question but that the help of the Church Extension Board has been the salvation of the work at Storm Lake, Iowa. It has extended financial help, given wise and patient counsel and guidance, and has inspired our people with hope to carry on."

* * * * *

"The program of the Church Extension Board for our church at Republic, Pa., the past year has given us courage and a feeling that we were working with brethren who have been willing to go the 'second mile' with us, and more."

* * * * *

"We are most humbly grateful at San Diego to our Board of Church Extension for their very practical assistance at the time of our dire need."

* * * * *

B. E. Hanes of Elkins writes: "In my opinion no money accomplishes more for the kingdom than that used by the Board of Church Extension, as that money goes 'round and 'round.'"

* * * * *

W. E. Pierce of Cameron writes: "Had we secured a loan on our new building from a bank or insurance company or any of the usual commercial loan agencies, we would have been sold out of house and home with the coming of the depression. As the matter now stands, we are wiping out our debt on a Compromise—Cooperative—Conservation—Continuing—Christian basis. The Board of Church Extension is demonstrating both the feasibility and the utility of the Golden Rule in business. It is making possible for us the liquidation of our debt in a manner that conserves the Church Extension Fund, and at the same time conserves our own congregational life and preserves our self-respect while we continue to carry on for Christ."

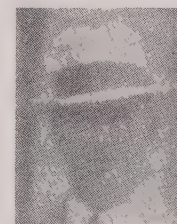
* * * * *

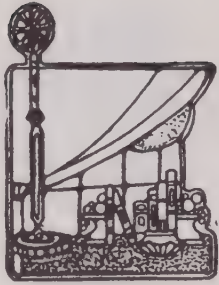
"Beyond a doubt, the \$45,000.00 already paid on our building at Humboldt, and all hope of a Christian church in this county would have been lost, had it not been for the help of the Board of Church Extension."

* * * * *

"With the aroma of Mother's Day still lingering in every room of this great building at Connellsville, I just feel like saying that, from its beginning, the Board of Church Extension has done a wonderful job of 'Mothering' the churches that came into her large family. With beautiful Christian courtesy this "Mother" of many has fostered her children. Miracles of re-suscitation have been wrought by a gracious regard that knew no tiring; waited with patience; hovered by with real concern. I would have to use too many words to do it, but I could show that this "Mother" has never LOST a single child committed to her care. This great old church, with a splendid history, finds it difficult to look upon the Board of Church Extension as a business associate; it is ever welcome on its visits as guide and friend."

We offer a prayer of thanksgiving that through the "faith of our fathers" we have a brotherhood agency capable of rendering such a monumental service in a day when the need is so great and pressing.

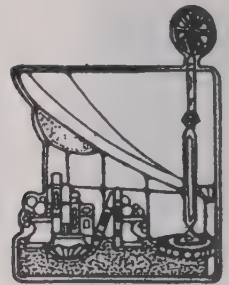
Frank Donaldson,
Memphis, Tenn.B. E. Hanes,
Elkins, W. Va.G. R. Whipple,
East San Diego,
Calif.Fred D. Sawyer,
Estherville, Iowa



Book Chat

Macklin of Nanking

By C. E. LEMMON*



TWO of the most vivid personalities in the foreign missionary enterprise of the Disciples of Christ were A. McLean, for nearly forty years president of the Foreign Christian Missionary Society, and Dr. W. E. Macklin, founder of the China mission. It is difficult to realize that the younger generation of ministers and laymen are not well acquainted with these striking men. McLean died fifteen years ago at the age of seventy-one and Macklin retired from active service on the field nine years ago. It is not correct to speak of him in the past tense for he is an industrious and interesting personality, living in his little home in San Gabriel, California, at the age of seventy-six. McLean has been memorialized in the fine volume by W. R. Warren published in 1923. There has been no biography of Macklin. And now, timed for the fiftieth anniversary of the China mission, comes Miss Edith Eberle's excellent biography, *Macklin of Nanking*, published by The Bethany Press, with foreword by Stephen J. Corey, and dedicated to the First Christian Church of Frankfort, Kentucky, long-time living-link supporter of Dr. Macklin.

Miss Eberle makes an excellent sketch of the young man in the schools of his native Canada, graduating in medicine, establishing a good practice in a small community, being converted in a Disciple evangelistic meeting, enthusiastically working in a local church, hearing the call first to Africa and finally being led by the old Foreign board to enlist for Japan. The narrative carries us to Japan where the young doctor comes into the Garst home. Finding that the Japanese government is introducing Western medicine he decides that the greater need is in China, communicates his conclusions to the board, and receives permission to go to China. He stops at Shanghai for a short period and finally settles upon Nanking as the proper location for the new mission. This was in April, 1886.

After a few months he goes back to Japan, marries a sister of Mrs. Garst, then to China, setting up their home near the old Drum Tower in the ancient capital. The story carries us chapter by chapter through the pioneer experiences of the growing work, the splendid mastery of the language with proverb and idiom at ready command, the impatient desire for the work to succeed, his interest in medicine, evangelism, agriculture and literature. We have here a

man of rare courage, tremendous industry, with a vigorous mind, a strong ethical nature and a growing influence. The picture of Macklin riding out to confer with the Chinese war lord during the revolution and thereby saving the city from the looters of the attacking army is heroic. The place of Macklin in the councils of the leaders and statesmen is inspiring. The potency of the name of Macklin among the Chinese is a legend. The courage of the aging missionary in sustaining and advising the younger coworkers in the climactic civil war nine years ago is dramatic. He correctly measures the antipathy for the foreigner, advises his associates to leave and characteristically remains alone to see his work despoiled and his home looted.

He has lived through forty years of pioneering, and a new day is about to dawn for China. The Christian church faces new problems, the mission must shift its program to a more cooperative and less individualistic emphasis in which the native church must have a larger direction, and there is need for a new psychology. Doubtless it was good strategy as well as an artistic perfection for this great man to close his pioneer career at the end of the pioneer period for the China mission.

Miss Eberle has done a fine piece of writing in this biography. Her literary style is splendid, conveying through a very simple vocabulary the impression of fullness and richness of expression. Her opening chapter is a clever picture of the difficulties she encountered in getting from her reluctant subject the necessary background and information. The divisions are logical and the chapter headings are well phrased. Her subject is an interesting and eccentric man, always saying and doing the unexpected, with a flair for the dramatic and humorous. The author has made the picture clear for we have here Macklin carrying pigs to the Garst home and losing them in the streets of a Japanese city; Macklin distributing tracts in the tea houses; Macklin preaching the single tax in China; Macklin in the hospital treating the sick; Macklin using his garden for mixing the therapeutics of the hoe with the work of the scalpel; Macklin facing the angry war lords and anxious statesmen; Macklin preaching in the churches while on furlough at home; and Macklin, the retired missionary, in his flower garden in sunny California. The author does not neglect the helpful influence, brilliant mind and capable direction of Mrs. Macklin through the long years of noble service.

(Continued on page 32.)

*Dr. Lemmon is minister of First Christian Church, Columbia, Mo., and a contributing editor of WORLD CALL.

As Swearingen Faces His New Task

By WILLARD M. WICKIZER*

THE board of trustees of the United Christian Missionary Society recently announced the election of T. T. Swearingen as executive secretary of the department of religious education, an office left vacant by the resignation of Roy G. Ross, who on May 1 became general secretary of the International Council of Religious Education.

The election of Mr. Swearingen comes as a promotion within the ranks, for he has served since 1929 as a member of the staff of the department which he now heads; first as director of Young People's Work, and more recently as director of Leadership Training and Program Development. His election carries with it the hearty endorsement of both his fellow staff members and his many friends throughout the brotherhood.

A native of Missouri, Mr. Swearingen received his academic training at Pritchett College, Glasgow, Missouri, North Central College at Naperville, Illinois, and Phillips University at Enid, Oklahoma, receiving his A.B. and M.A. degrees from this latter institution. Prior to becoming a member of the staff of the department he served as pastor of our churches at Waukomis, Oklahoma, and Lathrop, Missouri.

Mr. Swearingen's primary field of interest is that of program building and development, much credit being due him personally for the present high quality of our brotherhood's religious education program. As head of the department he will, we feel sure, continue his contribution in this area.

Mr. Swearingen is in a succession of strong men—Marion Stevenson, Robert M. Hopkins, Roy G. Ross—and he will stand upon their shoulders, but he will have problems to face and solve peculiar to his own day, notably those of educational integration, the building of a new morale and passion, and the bringing of the masses up to time.

Educational integration, which was so ably started under the leadership of Roy G. Ross, must be carried to a conclusion. Organizationally, the work of our various field staffs and agencies needs to be further coordinated and unified. Functionally, the programs of religious education, missionary education, temperance and social education and higher education, need to be welded into a single program of Christian education and expression.

From the standpoint of *morale*, something has gone out of the ranks of religious education workers, especially the ranks of the volunteer workers. We realize, of course, that the depression has taken its toll in



T. T. Swearingen

all areas of church life, but we are speaking of a trend that set in long before the days of depression. This loss of morale, interest, passion—call it what you will—reflects itself in a decreasing Sunday school attendance, in an increasing difficulty in securing enthusiastic lay support, in an increasingly critical ministry, and in a waning financial undergirding of the work. In the early days of the movement, the days of the old International Sunday School Association, the program may not have had much educational content, but it did have passion

and power. Today we have the educational content, but we seem to have lost much of the passion and power. Here, then, is a problem of the first rank for our educational leaders to tackle!

The third major problem of the day centers in the fact that, while tremendous progress has been made during the past decade or two in the areas of organization, program, curriculum and materials by the professional workers in the field, *this progress has been only slightly reflected in the methods and materials in common use in our local churches*. There is, of course, no point in having fine lesson courses, splendid techniques, and beautiful organizational plans, except as these courses and techniques and plans condition local church procedures. How can this be accomplished? How can we get the educational workers in our local churches to really use the fine plans and techniques and materials that are available? Here is a real problem!

Mr. Swearingen, as we have already suggested, has a major interest in the field of program building and development. He is therefore ideally fitted to lead on in the area of educational integration. He is a man of quiet, but dynamic and contagious, personality. He does not perhaps flash and sparkle, but he glows steadily and warmly. He has it in him to set other people on fire and to relight dead embers. He knows materials and techniques and he also knows the local church and its problems. His leadership should go far toward bridging the chasm that now exists between professional achievement and local church practice.

We prophesy great things for Mr. Swearingen, for the department of religious education, and for our brotherhood, as this splendidly equipped, broadly experienced, Christian gentleman takes up the reins of leadership.

*Secretary in the division of home missions of the United Society.

Three Deep Bows to Lee Hou-Fu

By CAMMIE GRAY*

WHEN we hear our honored and respected Chinese Administrative Secretary, Lee Hou-Fu, preach, or watch him carefully and faithfully handle some intricate problem of mission administration, or when we listen to him tell some of the joys and pathos and memories of the record of fifty years, we realize that we are listening to one who has had the longest and the closest personal connection with the work of the mission, either missionary or Chinese, now in our China Mission work.

Back in the days when the only missionaries in China sent by our American churches were Dr. and Mrs. W. E. Macklin, Mr. and Mrs. F. E. Meigs, Miss Lyon, Mr. and Mrs. E. T. Williams, there came two boys to enter Mr. Meigs' school, then called Christian College, which in 1906 united with the Presbyterian College and a little later with the Methodist Academy to form the beginning of the present University of Nanking. These two boys were Lee Hou-Fu and his younger brother, Lee Ming-Fu. Their widowed mother, a staunch Buddhist, had warned them explicitly against having anything to do with the Christian faith, threatening them with dire punishment if they should forsake the faith of their fathers. She told them that if their father were still living, with his position of honor, respect, and financial security, of course, they would not have been sent to the strange foreigners' school. She told them that they were to absorb and learn everything they could of the foreigners' science, language and general knowledge, but woe to them if they paid the least attention to the foreigners' religion. But under the circumstances the widowed mother, with a large family of children to be educated, could not pass by this opportunity of free education for them. For in those days everything was free, no tuition or fees of any kind; the three meals a day for the students were given to them, all their books, pencils, paper or other supplies, all their bedding—even such personal matter as hair cuts—were all provided by the school free to the students—everything except the clothing which they wore! Even though the students were thus paid to attend, only a mere handful came, so great was the fear and suspicion felt for the missionaries in those beginning days. What a contrast today, when our mission schools in Nanking are crowded to capacity, and enough is received in tuition and fees to make the school self-supporting, without mission grant for current expense!

Under these circumstances, in January, 1893, the two Lee brothers, Hou-Fu, age sixteen, and his younger brother, Ming-Fu, entered Mr. Meigs' school. At that time the entire student body was only twenty-one boys. They all ate, slept,

and had classes in one small building, behind the place where the present Drum Tower Church now stands. Only two of the student body were Christians. One of the Christians, named Tsu, who now lives across the Yangtse, became Dr. Macklin's first medical student. The other Christian was Chen Hsuei-Ih, who was the only member of the first gradu-



Lee Hou-Fu and family

ating class. He preached in Dr. Butchart's hospital in Luchowfu for some time, later became a teacher and has been for many years in the University Middle School.

In January, 1900, the two Lee brothers graduated in the second class from Christian College. Although ten boys entered when they did, only these two remained the seven years to complete the course in the second class.

About two weeks before graduation, in December, 1899, these Lee brothers became Christians, Mr. Meigs baptizing them. This was without consent of anyone in their family. They had gradually come to believe in the God of these once-feared missionaries, but they did not dare disobey their family by declaring their faith in this forbidden religion. However, on the eve of graduation, knowing that they could now be financially independent of the family, they took the step fearlessly and in faith. Shortly afterward when they informed the family, the wildest scenes followed, the whole family acting as if it were a funeral. Relatives and friends came to comfort the mother over the loss of these two fine sons from the family fold, because they had deserted the faith of their fathers and had accepted the "foreign religion." The consolation the mother received from all was "Do not grieve too much over the loss of these two sons. You still have a number of sons left. Make a special offering to the gods for the remaining ones."

By word and deed the new faith was constantly kept before their mother, and after several years she became more sympathetic. Once, after her son had been urging her to believe, she said, "Your Christian religion is the only one

in the world where it is permissible for a son to exhort his mother in matters of faith and practice." But eleven years after her sons, at the age of sixty-five, Mother Lee herself accepted the religion of Jesus, which she had once so bitterly persecuted and despised. For a Chinese woman of that advanced age, steeped in idolatry and age-old superstition, to change her belief and become a member of the church of Christ is a marvelous miracle.

Upon graduation Lee Hou-Fu became a teacher in Mr. Meigs' school, beginning with a salary of \$7.50 per month, Chinese currency. Frank Garrett, who a few years before had come to the field, kept urging upon him the claims of the Christian ministry as a life calling. But Mr. Lee continued teaching in this school for six years. Although his salary had been increased to \$20, still this was not enough on which to get married.

So for four years he did private teaching in Luanchow and Yangchow and had a position with the railroad. During this time, in 1907, he took Mr. Meigs with him to Chinkiang to officiate at his wedding. His wife is a second-generation Christian, daughter of a Presbyterian preacher. After her graduation, the same year as Mr. Lee, from the Methodist Girls' High School in Chinkiang, she studied nursing in the hospital there, from which she also graduated as a nurse. So, with the blessing of his former principal and friend officiating, began a married life of great congeniality and deep devotion.

But Mr. Lee never forgot the urging of his friend Mr. Garrett and the inspiration he held before him to become a Christian minister. So, in 1910, after an absence of four years, he returned to the work of the mission—as a teacher in the Bible College of which A. E. Cory was president, the school occupying the rooms in front of the present Drum Tower Church property. This school the following year united with three other missions to form the beginning of the present Nanking Theological Seminary. And so from the beginning, in the autumn of 1911, Mr. Lee Hou-Fu and Mr. Garrett became our mission representatives on the faculty of the seminary. Mr. Lee taught Church History and Old Testament in the seminary, and served in business affairs of the school and on their building and other important committees, being a member of the faculty there for sixteen years—from the beginning until the Communist attack in March, 1927, caused the seminary to be closed for more than a year. On that fatal day in March, 1927, Mr. Lee miraculously escaped with his life, when his home on seminary property was wrecked and everything completely looted.

During all these years while he has carried these heavy responsibilities, Mr. Lee has also been in charge of our work

*Missionary at Nanking, China.

in Hsia Kuan, the port of Nanking—serving as principal of our large primary school and as pastor of our church there. This is where our China mission in a united way centers our work “for others.” One of the high moments of every annual convention is when the central church in each station presents its annual offering for the work in Hsia Kuan, and after the offering is counted, Pastor Lee Hou-Fu, in the name of the church there, rises and thanks all the churches for their continued support.

Someone asks how did this “home missionary” enterprise—this work for others—start? Oh, that all could hear Mr. Lee in his own words tell that amazing story, and be thrilled as I have been!

Until 1897 there had been no offerings for outside work on the part of the Chinese Christians. At that annual convention of the Chinese from the different stations, Mr. Meigs made a long speech, pleading with the Chinese Christians who had received everything so freely from the mission to make an offering “for others,” the beginning of Chinese-supported work. When the offering was counted, it was found that *three Chinese copper cash* had been received! But Mr. Meigs had learned “not to despise the days of small beginning.” On the one hand, he praised the three who had thus made a beginning, and on the other hand he showed chagrin that it had not been more. He urged all the Chinese to bring a worthy offering for others the next year, telling them, for encouragement, “For every one dollar we will give ten.” In 1898 at the time of the annual convention they secretly decided to surprise him, and see if he would keep his promise. When Mr. Meigs arose in the meeting to make a strong plea for a worthy offering, he did not know that the Chinese had already gathered the amount and were ready to spring their surprise! When the offering was counted he could not hide his amazement, for the amount received was about \$24! Needless to say, he kept his promise, which meant that he

must give more than \$200. It is not known to what extent he was helped in doing this by the other missionaries on the field.

Now a worthy beginning had been made, and the immediate question was: “What shall we do with all this wealth?” After much discussion the suggestion of Shih Kwei-Biao, the first member of the church, was accepted—that land be purchased in Hsia Kuan to start work there, and at the same time the place could serve as a stopping place for the Chinese workers from other stations coming to Nanking for meetings, thus saving the expense of inns. Because Mr. Meigs was the largest giver and because of his experience in purchasing mission land, he was entrusted by the convention with the responsibility of purchasing the land with this money. About \$200 was used to purchase the site of our present work in Hsia Kuan in 1899—worth about twenty times that amount now. It may be news to some that Hsia Kuan will sooner or later be forced to move, for it is on the map of the city improvement plan that a new wide road will sooner or later be constructed, which will absorb all but a small part of our Hsia Kuan property. What an investment in financial returns for our “day of small beginnings” for others!

No sketch about Mr. Lee Hou-Fu would be complete without reference to his beautiful home life and devoted family. Mrs. Lee is a woman of happy, charming personality and real ability. As a wife and a mother she has excelled. Reared a Presbyterian, she later joined the church of her husband by immersion. To their union were born six children, and all but the one who died in early childhood are now grown. The oldest son, Chih-Dao, is a graduate of the University of Nanking, and for six or seven years has been a teacher in our Chung Hwa Christian Girls' High School. The oldest daughter, Ching-Tze, graduated two years ago from Soochow University—being first a grad-

uate of our Chung Hwa Christian Girls' High School, where she is now a teacher. In February her engagement was announced to a graduate of Soochow University, a young professor in the school for children of military heroes whose lives were sacrificed in the Revolution, of which school General Chiang Kai-Chek is president. The next son, Tsong-Dao, this last January, graduated from the National Aviation Academy in Hangchow, of which General Chiang is also president. When he graduated Mr. and Mrs. Lee attended the elaborate exercises as the guests of General Chiang, who paid all the railroad, hotel, and other expenses of the parents of all eighty graduates in the class, as well as giving each parent several personal gifts and thanking all for their gift of a son to serve the nation in this most dangerous branch of government service. So this second son is now an aviation officer, and was sent at once to serve in Nanchang. The first of April he received orders to take his plane to Shansi to join in putting down the Communist outbreak and rescue the large number of missionaries stranded there. Wen-Bao, the third son, is a sophomore in the College of Science of the University of Nanking; and Hwei-Tze, the youngest of all, graduated last year from Chung Hwa Christian Girls' School, and is this year studying dentistry in the National Central University, a department just opened there this year. All five children are Christians and a fine credit to their parents.

To Mr. Lee, our honored Chinese Administrative Secretary, who for forty-three years has been so intimately associated with the first fifty years' history of our mission, we would make three deep bows of respect in Chinese fashion. And our hope, as we face the second fifty years of growth of our mission, is that he may remain strong and vigorous, and still have many more years to lead us along the journey toward the goal of the second fifty-year record of our mission development in China.

Pioneers in Helpfulness

(Continued from page 17.)

aged men and women daily.

As I read these old reports and my thoughts wing back to those days of beginnings, my heart swells with gratitude to our heavenly Father for the courage, the strength, the faith which inspired us to go forward. So many times in the past we feared, when funds were low and interest seemed to wane, that the end of the month would find us unable to pay our bills. But somehow there was always enough and sometimes a few baskets of fragments left over. The spirit of the Master was the spirit which moved the devoted women in the early days of this work. We tried to be trustful and faithful over a few blessings and lo, we have been showered with many. Praise God from whom all blessings flow!

Christian Woman Honored

A step forward has been made through appointment by government of Mrs. Nathan as a member of the local board of Damoh. Out of some names submitted by Damoh officials to the commissioner of the Central Provinces, he selected Mrs. Nathan. She is the first Christian woman to become a member of the local board and the only woman in all Central Provinces to hold such a position. It is a great honor for the house mother of our Damoh Boarding School and is an opportunity for service.

ANN MULLIN.

Damoh, India.

Stands Fast in the Faith

The young pastor of the church at Lotumbe, Africa, has suffered partial paralysis and it is likely that his active work will be limited to a few years. He is one of the brightest students to have

training in the Institute and the missionaries were expecting great things from him. A similar illness has stricken two other graduates of Congo Christian Institute and some of the non-Christians are saying that it is a hoodoo which is pursuing the boys. It is difficult for the people to throw off the fear of the spirits of the departed. Only the Christians are able to withstand it. Ifofu refuses to have the witch doctor and is determined to depend entirely on hospital care.

Because of the illness of Ifofu, Bokulaka Pierre, who was one of the earliest Lotumbe Christians and has helped in the establishment of Wema and Mondombe, has been selected to head the work at Lotumbe.

I know no stream of regenerating influence flowing in modern life that has not its source in the life and teaching of the church.—PROF. J. G. MCKENZIE.

Looking In From Outside

By KATHLEEN M. BURT*



Miss Burt and some of the staff at Mungeli

A GREAT privilege has been mine for three and a half months, in being invited to the Mungeli Area Christian Hospital to help out a little in the capacity of nurse during the busy season.

Going to Mungeli as I did from a larger hospital, the Jackman Memorial in Bilaspur, and before that a large institution in South India, I welcomed the opportunity of experience in pioneer nursing in what Dr. Rambo calls his "Jungly Hospital," and the privilege of learning more and serving in some small degree that great group of interesting people in Chattasgarh who seem to have been less fortunate than some of their brothers in matters of education and enlightenment.

From the first day of my arrival event piled on event, interest on interest, until the short period of happy days in Mungeli are and will be a succession of landmarks in my career.

The Mungeli Hospital is a growing institution. Its influence and usefulness form a rapidly widening circle. The number of people being served by it directly and indirectly through the outlying dispensaries has increased to the extent of being a serious problem to a much too small hospital and a shockingly inadequate nursing staff.

If you should go out to the morning dispensary for even one day you would be amazed beyond words at the things you'd see and the tales you'd hear. . . . A little girl aged about fourteen was taken into the consulting room, along with her father and mother. She had walked about sixty miles to have a large growth removed from under her arm. To operate in so vital a spot, with the patient in the

condition she was, there was only one chance in a hundred of recovery. The father was urgent—Where was he to find a husband for his daughter unless the growth was removed? They would not await Dr. Rambo's return from itinerary, so Dr. Sukhnanandan, the splendid young Indian surgeon, with the assistance of the Indian male nurse and myself, operated. It was touch and go for several hours—but after several weeks "Monthe" started off on her long trek home, grateful beyond words and carrying a small, much prized doll, a Gospel and some Christmas and Easter post cards.

Then by operation many little lads were relieved from the excruciating pain of bladder stones, and other small children have been helped over the critical periods in pneumonia and typhoid by the untiring efforts of the faithful workers.

Slowly, little by little, these primitive people are learning to take advantage of the services at their disposal and more and more women are coming to the hospital for treatment. It is not uncommon for a strictly purdah woman to allow Dr. Rambo or Dr. Sukhnanandan to see her face and examine her, and this is distinctly a real advance.

A Brahman, dangerously anemic, was actually persuaded to take an egg nog from the hands of a Christian. This is almost unheard of in this area and before he left he wrote a Hindi ode on the virtues of the hospital.

If you could see the radiant smile on the face of an old woman who has had cataracts removed, as she sees light and objects long since forgotten, I'm sure you would feel more than gratified in having even a small interest in helping to serve these people who are human like ourselves and have deep feelings of affec-

tion and gratitude for even the smallest service.

Strange, laughable and wonderful things happen in Mungeli, and it is possible to recount many cases of spectacular cures which are little short of miracles. Only a few days ago a Hindu Sadhu (holy man) on a pilgrimage from Benares called at the hospital. He stayed for the out-patients' morning prayers and received medicine for himself and his attendant. Meanwhile the male nurse irrigated the huge ugly sore on his elephant's shoulder.

Helping people in pain and in need is perhaps the finest form of service, but it is not more than is expected of us, and to serve from afar is none the less worthy, for it is the more difficult task. Gradually these backward folk are learning to give some small remuneration for the service rendered. Sometimes it is one day's wages for a coolie, which in our money would be four to eight cents. But this great work could not go on without you, and I can assure all the friends of the hospital that the work is worthy in the extreme and rightly commands our utmost support.

The great distances from which the people come for treatment—and those distances are traversed for the most part on foot or in buffalo carts, which takes days—show the extent to which the influence of the hospital has spread.

The genuine interest, kindness and love shown, and the very best medical skill given every patient from the poorest out-cast beggar to the influential government officials, who are not infrequent visitors, has done much to make the Mungeli Hospital popular.

The greatest need of the hospital at the present time is a nursing sister, one who will assume the organizing and minute detail of hospital administration and relieve the busy doctors. For a nursing sister the whole staff is earnestly hoping and praying. Just now the nursing organization of the hospital is being run by the young Indian male nurse, who is very capable but not sufficiently experienced in hospital administration and management to be fully satisfactory.

As one outside the Disciples' Mission, it is quite fitting for me to suitably praise and laud the hospital and dispensary work and to tell you frankly that the support and encouragement you are giving to the Mungeli Hospital both spiritually and materially, is one of the most worthy forms of service that I know. The Mungeli Hospital is playing an integral part in the evangelizing and Christianizing of Chattasgarh, and the staff your faithful ambassadors, in bringing health, strength and abundant life to many folk.

*From Toronto, Canada.

"Heritage"

By CYRUS M. YOCUM*

WHILE visiting the Southern Christian Institute some weeks ago, President and Mrs. John Long took me to the Jackson City Auditorium in Jackson, Mississippi, that I might share with them the pleasure of seeing and hearing a Negro spiritual pageant called *Heritage* presented by the Dillard University Music Club from New Orleans.

Printed on the first page of the program was the following introductory statement:

"African natives who were brought into the southern states of America as slaves represented a great mixture of people. There were those from the tribes of Nago, Arida, Feeda, Congo, and others. There were Moors and Malays from Madagascar and the North. These people represented different habits, customs and beliefs, and hundreds of different dialects. They were of different colors—brown, red, black, yellow, and of copper hue. It is miraculous that these people chose to sing rather than to curse. There were men who had to live close to Nature, and to whom this Nature had given strong, robust bodies; they feared not the roar of the lion or the heavy tread of a wild elephant; there were warriors who feared no foe and who faced death without a tremor.

"American Negro music was originated in the hearts of people who had their own peculiar musical background. This music, however, is strictly an American creation, born out of American conditions. These songs never could have sprung up in the native homes of the Africans. These natives representing their different backgrounds met one kind of condition in America and this condition caused them to sing a new kind of song. For this song they frequently employed new rhythms, new melodies, new harmonies, new words and new scales. In the American songs are used not only the pentatonic scale but the hexatonic, and the hexatonic scales with the addition of the flat seven and raised sixth.

"The purpose of the spectacle here presented is simply to portray some of the different types of songs and to accentuate the manner in which they had their origin. The youth of today has inherited the songs themselves and the simple faith and sincerity upon which they are founded. He has inherited peculiar musical ability, a vocal instrument of rare kind, and a musical ear that is coveted by many. Does he realize what a heritage is his? Will he build upon it and appreciate it as a priceless inheritance? The extent of the development and achievement that this heritage makes possible must be determined by the youth himself as he lives in this present day of increased opportunity."

The first scene in the pageant was laid in Africa. It was in a village at the close of day and the villagers were returning

from the market place as the drum sent out the invitation to the dance. The music of the weird, antiphonal African style, the leader singing a question and the group answering or the leader making a statement, the group emphasizing it. It was a very realistic reproduction of an African village scene.

The second scene was laid in a cotton field in the United States. Here the African was just beginning to find himself in his new home, bewildered, displeased, a slave. Emerging at this early date were the earliest of the Negro spirituals, a few of which were sung. Among these were "Lord, How Come Me Here?" in which the strain, "My back is breaking and my head is aching," occurred again and again; "Poor Me," "How Long Before the Sun Go Down?" and "Day Is Done." All of these spirituals had within them much of sadness and bewilderment.

The next scene presented the slave weary from the work of the day but not too weary to seek the rest that only God can give as a group gathered together in a grove for an evening worship service. At this stage of the Negro's development in America, such spirituals as the following emerged and these were sung: "There's a Meetin' Here Tonight," "Steal Away," "Shine on Me," "Nobody Knows the Trouble I See," "Balm in Gilead," "Didn't My Lord Deliver Daniel?" In the midst of the service there was a very fervent prayer, typical of the Negro at that period, followed by a sermon which contained a message of hope. The music in this scene showed weariness but there was also emerging a note of hopefulness.

The next scene was the announcement of the Emancipation Proclamation followed by a number of spirituals written at that period which expressed praise to God for deliverance. Once a slave, the Negro now a free man, sings from a heart filled with thanksgiving. The following spirituals were sung: "How Did You Feel When You Come Out the Wilderness?" "Walk Together Chillun," "Joshua Fit de Battle," "Cert'ny Lord," "Trampin'."

The removal of the chains of slavery left the freedman groping in the darkness of ignorance. Kind souls, however, came from far and near, and gave unselfishly of their wisdom and knowledge. With the torch of education the Negro began to blaze the trail of achievement, and they followed the gleam. In this scene two spirituals only were sung typical of those written at this period in the Negro's development. These two were: "We Are Climbing Jacob's Ladder," "Rise, Shine, Give God the Glory."

The final scene, which bore the title of the pageant itself, gave the splendid young people from the Dillard University Music Club an opportunity to reveal the fact that they are capable of handling the finest and

most difficult music of the day. The patient prayers of the slaves, earnest and sacrificial labor of educators, diligent response by the slaves' posterity have certainly developed a type of young manhood and young womanhood capable of not only singing the songs of their foreparents, but also of performing the works of the masters as well. In this final scene the chorus sang with orchestral accompaniment "Lift Every Voice and Sing" by Johnson. The chorus also sang two spirituals "Swing Low Sweet Chariot," and "Hand Me Down." A soprano sang very beautifully Woodman's "A Birthday." The chorus sang Bach's "Commit Thy Ways" and "Lullaby" by Brahms. "Gospodi Pomilui" by Lvovsky was sung with marvelous effect and then the program closed with the "Hallelujah Chorus" by Handel. The entire program was a very creditable one of an unusually high order and gave me an evening of entertainment and enlightenment that I shall not soon forget.

Jarvis

THE "cottage" plan of dormitory service for Jarvis Christian College, Hawkins, Texas, is progressing nicely, with a second group of five cottages almost completed.

The first five cottages were built with day labor; the second group with contracted labor. The average cost of the ten cottages, including labor, material and painting, will be close to \$500.00 each. The slab of concrete floor costs \$65.00 per cottage. Closets and bunks are built in as part of the cottage cost.

The cottages are spaced twenty-five feet apart, north and south, facing a central court which measures 100 feet across from cottage to cottage, east and west. The unit will also include a bathhouse and a combination study hall and dean's quarters, the last two buildings soon to be constructed.

When the buildings are equipped, painted and landscaping cared for, Jarvis will have a dormitory unit of which to be proud. The "cottage" type of dormitory has been put to use in other schools for whites and Negroes and has proved very satisfactory.

From a class of fifty-three sophomores, Jarvis Christian College had forty-two graduates. Grant K. Lewis delivered an inspirational message to the classes. There were four graduates from the high school department. M. B. Keith, chairman of the board, and K. V. Lipscomb, secretary-treasurer of the board (white board of trustees), made it possible for the college to have a tent for the commencement exercises. All of the exercises were held in the tent with the exception of the baccalaureate sermon, preached by Prof. I. Q. Hurdle of Austin, Texas.

*Secretary, department of foreign missions.

A Decade of Service

By R. D. McCoy*



Takinogawa Church, Tokyo, Japan with R. D. McCoy

M TOMONO has completed ten years as pastor of the Takinogawa church, Tokyo. The event was celebrated on Sunday, April 19, by an all-day meeting at the church. In his morning sermon the pastor gave a review of the ten years. Then followed a thanksgiving service at which President Hirai spoke as

*Missionary to Japan.

a representative of the congregation, and T. Hosokai and R. D. McCoy offered congratulations. The congregation then ate dinner together at the church.

Mr. Tomono was graduated from Drake Bible College, Tokyo, in 1914, and served as pastor of three churches in the interior during the next twelve years. He was then called to the Takinogawa pastorate in the spring of 1926 and was installed

in April of that year when the Commission headed by John R. Golden was in Japan. Mr. Golden and Robert N. Simpson attended the service.

The Takinogawa church has made remarkable progress under the direction of Mr. Tomono and the assistance of his splendid wife. When he took up the work the church was holding its services in one of the boys' school buildings and was receiving considerable financial assistance from the board. Under the direction of Mr. Tomono, who was the first full-time pastor the church had ever had, a campaign was at once organized to raise funds for a building. Within seven years Yen 8000.00 was raised, entirely from local sources, and in the autumn of 1932 a church building and parsonage were erected in a good location about three blocks from the school compound. With the dedication of the new plant the church assumed full self-support. It became also a church for the community rather than a student congregation. This has helped wonderfully in its growth.

Mr. and Mrs. Tomono have a family of three girls and two boys. They are seated with three of the children in the middle of the second row. The two little girls in the front row are also members of the family. The oldest daughter is this year a senior in our girls' school and the oldest boy a second-year student in the boys' school.

Book Chat

(Continued from page 26.)

THE LOST GENERATION, by Maxine Davis. The Macmillan Co., New York. \$2.50.

IN THIS, the most comprehensive study of today's youth which has come to our attention, Miss Davis asserts that the depression is leaving us a generation of youth robbed of time and opportunity, as truly a "lost generation" as that bequeathed by the war. These youth of about 21 have come up in a psychopathic period in which they have witnessed the failure of the accepted rules of industry, honesty and thrift.

The volume reports a journey in a flivver to gather at first hand the facts about this lost generation. Visits are made to textile centers, mining towns, shanty settlements, CCC camps, court rooms, college campuses, and homes of rich and poor. The author finds no Red menace and thinks radicals among youth are very scarce. Security is their heart's desire. After hunting a job for two years they are hopeless and apathetic. No national leader arises to challenge and hold them, though Hutchins of Chicago and Henry Wallace in Iowa have great followings within limits. Nevertheless, if the right—or wrong—crusader comes, youth will enlist.

The CCC camps render real service to youth, as do other agencies, but they are after all stop-gaps, bridges between job hunts. All that is being done for youth may be criticized as scrappy and unrelated.

The Y. W. C. A. is doing splendid work under the leadership of local as well as national women of courage and practical sympathy. The Y. M. and the Hebrew youth organizations serve also, though they lag a bit in their efforts to meet their broader opportunities.

This generation is straying aimlessly toward middle age. It feels that it is not wanted and that only "pull" will help. It is marking time. Soon it may be altogether lost. It has assets of courage, sportsmanship and honesty. It has liabilities, as well. The essential thing is for all of us in our own communities to see this tragically lost generation as our responsibility.

—G. W. B.

THE RETURN TO RELIGION, by Henry C. Link, Ph.D. New York. The Macmillan Company. 181 pp. Price \$1.75.

IT IS difficult to exaggerate the importance of this book for our day. The author is director of the Psychological Center of the city of New York. It is his contention that the better-educated classes tend to over-introversion and introspection and thereby lose their effectiveness and miss the happiness and true joy of living. In his dealing with individuals he found himself urging his patients to church membership and church activities. In reflecting on this procedure he decides that it would be well for him to take his own medicine. In this book he shows the perils of intellectualism, the lurking

dangers of the educated classes, and demonstrates that the religion of Christ was "extrovert" in that it tends to drive men out of themselves and thereby procure for them happy and useful lives. The author thinks that Christianity is based upon sound psychology in its program of self-sacrifice. While there are some sections of the book that may not be so satisfactory, the main contention is so important and so true as to make it a very vital and timely volume. Especially should it be read by all college graduates, about two weeks after commencement.

C. E. L.

CHRISTIAN MATERIALISM, by Francis J. McConnell. New York. The Friendship Press. 167 pp. Price, cloth \$1.25. Paper, 60 cents.

MOST stewardship books are centered either in the Scriptures or in the program of the local church. There is a need for a stewardship book that centers in the social situation. Bishop McConnell's book is an exact meeting of that need. The author takes our situation apart, analyzes the getting of money from the standpoint of human and social values, gives in detail his observations of the ethical spending of money in our social situation; and closes with a section on giving. The main thesis of the book is that the industrial life of the nation should be a "man making" rather than a "money making" organism. This book

(Continued on page 46.)

College Commencements

By H. O. PRITCHARD*

Butler University Indianapolis, Indiana

THE eighty-first commencement exercises of Butler University were held on June 15. Dr. Raymond Walters, University of Cincinnati, president, was the speaker. President Putnam awarded degrees to more than 300 seniors and graduate students.

Dr. Frederick Kershner, dean of the Butler University School of Religion, was the commencement speaker at the Arthur Jordan Conservatory of Music's eighth annual graduation exercises on June 12.

Butler University was host to approximately 1,000 people at its May Day celebration held on the campus Saturday, May 23. Open house was observed in the morning, a May Day pageant presented in the formal gardens in the afternoon, and also a baseball game with Wabash College was a feature of the afternoon.

Sons and daughters of Butler alumni now enrolled at the university have recently formed a new club called "Sons-Daughters." There are forty members in the charter group. They will have monthly meetings, and engage in projects for the promotion of the University. Miss Sarah T. Sisson is faculty adviser.

Butler's summer session opened on June 16 with a record enrollment. Professor George W. Leonard is the director.

Drake University Des Moines, Iowa

Mrs. Franklin D. Roosevelt, the nation's first lady, was Drake University's commencement speaker on June 8, at the University Church of Christ.

Mrs. Roosevelt's great interest in young people and her reputation as one of the best women speakers in the country made her an ideal choice as Drake's commencement speaker.

Dr. Herbert Martin, former head of the department of philosophy of Drake, but now head of the department of philosophy at the University of Iowa, Iowa City, was the lecturer on the first program of a series of Drake concerts and lectures. He spoke to a capacity audience on the subject, "Changing Horizons."

Twelve students have recently been elected to Phi Beta Kappa, national honorary fraternity at Drake University. Lois Harris of Des Moines and Denzel Tompkins of Garner, juniors in the college of liberal arts, were elected; also the following from the senior class: Paul Annear, Harriett Kathryn Dye, Mildred Gallmeier, Martha Foster, William Hoffman, Kenneth McLaughlin, Frederick Swift and Robert Throckmorton, all of Des Moines; Julian Serrill of Sioux City and Adele Weiser of Grimes. Doris

Mackaman and Eugene Worden, both of Des Moines, are members of the senior class who were chosen junior representatives last year.

Drake Women's Debate Team, composed of Kathryn Coons, L. A. '39, of Moulton and Jane Gibson, L. A. '39, of Des Moines, won second place in the tournament of Pi Kappa Delta, national forensic fraternity, at its national convention at Austin, Texas, during April.

Phillips University Enid, Oklahoma

Commencement exercises at Phillips University were held on May 17, 18 with Dr. L. N. D. Wells, pastor of the East Dallas Christian Church, delivering the baccalaureate sermon, and Judge Edgar S. Vaught, United States District Judge of Oklahoma, as commencement speaker. There were 108 candidates for degrees, 48 of whom represented the College of the Bible, with 29 candidates for A.B., 12 for A.M., and 7 for B.D. degrees.

The summer school opened on May 25 with most of the faculty members on duty. The term represents one-half of a semester.

Dr. G. Edwin Osborn, pastor of the University Place Church, has been elected as part-time professor of practical theology in the Bible College.

The new book of Dr. Ralph W. Nelson, professor of philosophy of religion, came from the press early in June. It is entitled *The Experimental Logic of Jesus*, and has received high commendation from outstanding church and educational leaders.

A book by Professor J. C. Shirley, *The Redwoods of Coast and Sierra*, dealing with the history, age, distribution and characteristics of the giant redwoods of California, appeared from the press of the University of California the latter part of May.

The new Phillips catalogue is just off the press, showing a total enrollment for the year of 707, 220 of whom are preparing for full-time Christian service. One hundred and thirty-two others took Bible courses.

A recent survey shows that Phillips has the largest number of professors with the degree of Doctor of Philosophy in proportion to the size of the faculty of any institution in Oklahoma.

The faculty and students took part in the antiwar demonstration held on April 29.

Hiram College Hiram, Ohio

Dr. Jay William Hudson, professor of philosophy in the University of Missouri, and writer on public issues, was the commencement speaker at Hiram College on June 8. His subject was "The Scholar and Today's World." Dr. Hud-

son attended Hiram in 1897, later receiving degrees from the University of California and Harvard.

Fifty-seven candidates were granted degrees—twenty-four women and thirty-three men.

A plaque, dedicating the auditorium of the new Administration Building at Hiram to the name of Warren S. Hayden, was unveiled at the commencement service. Mr. Hayden, before his death, was a member of the board of trustees and a benefactor of Hiram College. Gifts from the Warren S. Hayden Educational Trust helped to finance the erection of the new building. Mr. Hayden was a great-nephew of Amos Sutton Hayden, first president of Hiram College.

On Sunday, May 24, Drury Hall, a smaller auditorium in the Administration building, was dedicated in the names of Francis E. Drury and Julia R. Drury. Mrs. Drury, who was present, presented the organ and other furnishings of the hall in memory of her husband. This room is used for receptions, musicales, vesper services and similar events. It is exquisitely furnished and is one of the prides of the college. During the service a musical program was given by a small ensemble under the direction of George R. Howerton.

Robert K. Fox, of Bethany College, will succeed Professor Paul H. Fall in the chemistry department of Hiram College, it has been announced by the administration. Professor Fall has resigned to accept a position at Williams College.

Dr. Fox received his degrees from Ohio State University where he made an unusual scholastic record and was made a member of honorary scientific and chemical societies. He will have complete charge of the chemistry in Colton Science Hall at Hiram.

Kansas Bible College Lawrence, Kansas

The annual Mother's Day banquet of the Kansas University was held on May 2. This event is observed in connection with Parents' Week and special programs and entertainment are presented in honor of the many parents who come to visit their children at this time. Dean Seth Slaughter participated in the program.

The University Women's Sunday school class recently received some very interesting books from the children in China who have been taught by Miss Stella Tremaine. Miss Tremaine was a member of this class while attending Kansas University and at Christmas this past year was the recipient of a box of gifts from the members of the present class.

The Kappa Beta held their annual alumni tea on the afternoon of June 7 at Myers Hall with Dean and Mrs. Slaughter as host and hostess.

*Secretary department of higher education, United Society.



Ministers and their daughters, members of graduating class at Christian College. Reading left to right: Harry L. and Mildred Ice, Kansas City, Mo.; Geo. Walker and Sue Buckner, Indianapolis, Ind.; Guthrie S. and Jane Birkhead, Jefferson City, Mo.; Abbott and Betty Book, St. Louis, Mo.

The student group of the First Christian Church recently elected officers for the coming year. Gordon Cook of Galena, Kansas, will head the forum group, and Clark Phillipi of Lawrence, the Student Council. They will take their offices next fall.

Atlantic Christian College Wilson, North Carolina

Dr. Herbert Lockwood Willett, of Chicago, delivered the commencement address at Atlantic Christian College on Tuesday morning, May 26.

The seventh annual summer session of A. C. C. opened on June 8, with Professor Hamlin as director with as large an enrollment as can be comfortably cared for in the dormitories.

In the State Peace Oratorical Contest recently held at Lenoir-Rhyne, Atlantic Christian College was represented by Oscar Brinson of New Bern. The subject of Mr. Brinson's oration was "Peace Through Collective Security."

Dr. Donald Grant, a native of Scotland, and a traveler and lecturer of note, gave a series of lectures at the college under the auspices of the "Institute of International Education." Dr. Grant has been a close student of political and international affairs, and is well qualified to speak on the topics which he discussed—"Post War Europe," "Soviet Russia," "Italy," "The League of Nations," and "The Present Dangerous State of Europe."

The College Band, under the direction of Millard P. Burt, was among the fifteen bands present at the third annual Eastern North Carolina Band Festival held in Raleigh during April. The members of the band were wearing the new uniforms recently purchased through the student association and the efforts of Mr. Burt.

Christian College Columbia, Missouri

The eighty-fifth commencement exercises of Christian College began on May 24 with Dr. George Walker Buckner, editor of *WORLD CALL*, preaching the baccalaureate sermon. John Parris, voice instructor, directed the chorus choir.

A reunion of the class of 1906 was held on Monday, May 25, in Dorsey Memorial Chapel, followed in the evening by the May pageant and the crowning of the May queen, Miss Jean Miller of El Paso, Texas.

Class Day exercises were held on the 26th, the program features being the cutting of the ivy chain and the planting of a bit to represent this year's class. At noon of the same day the Christian College Club of Columbia gave its annual luncheon with Dr. Eugene S. Briggs, president of the college, as guest speaker. On the evening of May 26, the Conservatory of Music presented its advanced students in a concert and, following this, the students of equitation gave a horse show in the campus riding ring. Commencement was held on May 27 with Judge Merrill E. Otis, of the Supreme Court of Missouri, delivering the address.

Drury School of the Bible

The following facts give some idea of what was accomplished by the Drury School of the Bible in the school year 1935-36:

- 177 different students enrolled in Bible courses.
- 280 enrollments in Bible courses.
- 25 preparing for the ministry, missions or other religious vocations.
- 152 preparing for teaching, law, medicine, business, home-makers.
- 13 religious groups are represented in Drury College as follows, in the or-

der of the number of students: Methodist, Christian, Presbyterian, Baptist, Congregational, Episcopal, Catholic, Christian Science, Lutheran, Hebrew, Assembly of God, Church of Christ, Unitarian.

Church membership of Drury students is approximately as follows:

- 1 in 5 Methodist
- 1 in 5 Christian
- 1 in 6 Presbyterian
- 1 in 7 Baptist
- 1 in 10 Congregational

Other churches are represented by smaller numbers. More than 3,000 students have taken courses in the School of the Bible. They are now serving all over the world.

Drury is the only four-year college in the south half of Missouri offering a major in Bible and religion.

Lynchburg College Lynchburg, Virginia

Dr. J. T. T. Hundley, for 21 years president of Lynchburg College, has resigned in favor of Dr. Riley B. Montgomery who has been associate president since March, 1934. Dr. Hundley continues as president emeritus and director of financial promotion. Dr. Montgomery's elevation to the presidency was in line with an understanding reached more than two years ago when he accepted the associate position, that he would become president within three years.

Dr. Halford E. Luccock, professor of homiletics at the Yale Divinity School, New Haven, Connecticut, and Dr. Arthur P. Wilson, pastor of Columbia Heights Christian Church of Washington, D. C., were the commencement speakers at Lynchburg College on June 7-9. Dr. Wilson delivered the baccalaureate sermon on Sunday evening, June 7, and Dr. Luccock delivered the address to the graduates on Tuesday, June 9. Approximately 40 seniors received their A.B. degrees at the exercises.

Dr. Howard Lewis Briggs, of the University of Vermont faculty, has been appointed professor of history at Lynchburg College to succeed Dr. Robert Sala, who has accepted the position as dean of Christian College, Columbia, Missouri. Dr. Briggs received his A.B. degree at Johns Hopkins University in June, 1924, and the degree of Doctor of Philosophy in history at the same institution in June, 1929. He taught for one year in the history department of Goucher College, Baltimore, one year at Coker College, Hartsville, S. C., and since 1931 has been assistant professor of history at the University of Vermont. Dr. Briggs will begin his duties at the college with the summer session.

Texas Christian University Fort Worth, Texas

The faculty of Texas Christian University, together with students, alumni and friends, honored President E. M. Waits with a dinner at the Fort Worth Club (Continued on page 45.)

Women and World Highways

The Highway Past Our Door

By HARRIET B. WAILES *

LINDEN'' is approaching the century mark. The highway going past her door bears the print of many and varied footsteps. In her early days fine old southern homes were her neighbors, and carriages brought daintily clad worshippers to her door. Now her members drive distances in their cars to church. The old homes have become low-priced rooming houses, and many who travel the highway have poorly shod feet and discouraged hearts.

But Linden still loves her neighbors. Her doors are open to them always, but especially on Thursday mornings do they come.

Here is Mrs. B, baby in arms, John and Mary rushing into the kindergarten. Mothers and children are gathering from up and down the street. This is sewing day. Soon the babies are in their beds and the older children, with toys and milk, happy with their teacher. A ten-minute prayer together, then some women are busily knotting comforts, others are working on garments, a crochet class is learning to hold the needle or make new stitches. Five or six women are downstairs preparing dinner, which they serve at twelve o'clock. The cooks must tell how they made two dollars buy that dinner—who brought jelly or contributed a cake. Forty women and eighteen children will enjoy a good hot meal.

Next Thursday they will bring their Bibles for an hour lesson. Some have not long owned a Bible but they have stored away in their minds and hearts many beautiful passages. Another hour is spent in good-humoredly correcting one another's mistakes in speech, having a lesson in hygiene or better home-making, talking to a visiting child specialist or hearing stories. Then down to dinner prepared and served by a circle of the Woman's Council.

Happy Thursday mornings:

Friendly chats, confidential talks, freedom from the babies, help on a garment, learning a tricky way of doing a household task, prayer and a new, precious vision of God's Word—then back to the struggle with rested nerves and hopeful hearts. Brave women, capable, making the impossible come true, determinedly seeing the silver lining.

* * * * *

This morning Willie is on a clean white bed in a hospital. Two weeks ago he limped away from an unbearable situation and found refuge in his old grandfather's room. There Linden's social worker found him. This fourteen-year-old emaciated American citizen was hungry, cold. An injured foot neglected for months, inflamed eyes, all crying out for care. Together Willie and the social worker interested two specialists. Now he will have a chance in life when we have ministered together for him in Jesus' name.

This Christian social worker takes the name of Jesus with

her into strange and dangerous places. She must be tactful, friendly, firm, with a deep sympathy controlled by judgment and experience. She is often found bathing a baby, dressing a wound, cooking a meal, lecturing a worthless husband, taking a child to a hospital, calling on civic agencies, putting hope into baffled hearts, driving about with soup and milk and clothing. But her greatest thrill comes when she can find a job for a girl, get her dressed suitably, and set her feet again on the path of accomplishment with renewed confidence.

* * * * *

The social service committee is talking things over:

"I can't see anything we can do for that woman. She seems impossible. Why, she lives—"

"Yes, she lives in that very house—but it is on the highway that goes past our door, almost in the shadow of our towers.

Would the Lord, who wrote with his finger in the sand, give her up as a bad job? Mrs. W seemed impossible, but now she is a valued assistant to a specialist, and her two boys are as fine as yours and mine. What direction would she have taken in her extremity, without someone's friendship?"

"Here's a letter from Mrs. N: 'How can I thank you? The children are tickled to death to have night clothes; they have them on now. How could you guess how much I needed that blanket? Thank Mrs. Brown for that flower for me, please. I have only one stamp. I had to borrow the two cents to buy that. Ben is out of work again. It won't seem much like Christmas if we can't get down to church on Sunday.'"

"That's a nice little family—a good father. If he would only make enough to buy clothes and some butter and milk and have carfare to come

to church, and have a bit of hope for the future. It's fun trying to make ends meet, but for some folks the ends are so impossibly far apart!"

"There's Mrs. P. She doesn't appear to need us—she dresses as well as I do."

"She is thrifty; she manages to look neat by careful planning, but what are we doing—dispensing charity or building lives and saving homes? For the first time in her life she has a vision of what a woman can be and do."

"That's what I think of first of all in our work—helping families to have real homes."

"I believe my constant thought is the personal contacts, studying to discover how Jesus treated individuals."

"And I keep hammering away on my hobby—never entirely to let a life slip out of my reach until it is safe. There's Marjorie—but I won't give her up."

"My goad that denies me rest and sleep is the horde of handicapped children. God keep us all pounding away on that

(Continued on page 46.)

Father, Give Me Courage

Her prayer was spoken in four words:

"Father, give me courage."

Did she mean:

- To wear Mrs. Green's discarded dress and old shoes;
- To make respectable garments for my children out of rummage, and a good meal from chicken bones and leftovers from the church dinner;
- To face the rent man, when I have no money for him;
- To believe that in some way my country will help my children to become good citizens;
- To know that God is my Father, even as he is the Father of the woman who calls us "that kind of people";
- To save my family from the certain effects of too long steeping in abject poverty;
- To keep our "heads among the stars, even when there are no soles on our shoes"?

If she meant all this, or a part,

Then—

- To leave my world of beauty and order and go up dark stairs to find her;
- To fight for a social justice that will save women from the need of such a prayer;
- To be to her what I would like to have her be to me were I Maggie of Market Lane and she Patricia of Park Avenue—

O Father, give me courage.

—H. B. W.

*Linden Avenue Christian Church, Memphis, Tenn., where Mrs. Wailes is chairman of the social service department of the Woman's Council.

Programs for Adult Organizations

For the Leaders of the August and September Programs

Theme for the Year: *The Pageant of a Climbing Race*

Topic for August: *The Negro a Bearer of Gifts*

AS WE take up the study of the August theme we will want to remember that this is the second in our new series of studies. For six months we are following the Negro in America and then for the six months after that our attention will be focused on Africa. Thus for the full twelve months we will be following the race that is called "black," and have chosen for the theme a quotation from Paul Laurence Dunbar, "The Pageant of a Climbing Race." From the July program, "Backgrounds," which gave us the Negro's far background of African culture and the nearer influence of slavery, we turn to the August study, "The Negro a Bearer of Gifts."

The devotional study which appears in this magazine was prepared by Mrs. M. V. Wilson, member of the faculty of Jarvis Christian College. The year's theme for the devotional studies, "Moving Forward—Toward God" has as its August emphasis, "Through Prayer." The quotation on prayer as given on the August program page in the Year Book of Programs is taken from the works of Lucian B. Watkins.

"We would be prayerful! Lord, when we have prayed,

Let us arise courageous—unafraid."
You will want to use this appealing study on prayer to bring the group into the right spirit for the program.

For the program hour four leaflets are offered in the Program Packet. *The Negro in the Arts, The Negro in Science, The Negro in Versatile Service*—these three prepared by students at Jarvis in their English classes under the direction of Mrs. C. H. Uggams. The fourth leaflet, *Common Fallacies about the Negro*, was prepared by Dr. Alva W. Taylor, an authority on interracial social conditions. The first three may best be used as talks interspersed with spirituals, readings from poetry by Negro poets, and exhibits of copies of paintings by Negro artists. The fourth one may be used as the basis for a discussion.

"Heritage," an article by C. M. Yocum in this issue of WORLD CALL, belongs to this program's development. "America's Tenth Man" published by the Commission on Interracial Cooperation is splendid. And still more material may be found in the reference books: *A Preface to Racial Understanding, Brown America, The Story of the American Negro, Twelve Negro Americans*. Articles from *The Crisis* and *Opportunity* will fit into the theme splendidly.

A very popular and worth while musical and literary program might be worked out. Use selections from the spirituals

or other music by Negroes. Poems might be read—among the many possible ones may we suggest a selection from *God's Trombones* by James Weldon Johnson. Also see anthologies of poems by Negro poets or separate volumes of poetry by Countee Cullen, Langston Hughes, Paul Laurence Dunbar, etc. One of the Uncle Remus Stories might be told. "Green Pastures" might be reviewed and the story of Richard B. Harrison be told. A selection from the many vivid short stories published in *The Crisis* might be used.

Topic for September: *How the Negro Lives*

THE September theme of our series of studies on the Negro in America is an exceedingly practical one, dealing as it does with the living conditions of the Negro Americans. The July study gave us the cultural and historic background of the Negro of today. August brought us information and appreciation of his achievements and recognition of the common fallacies about him. We are ready now to consider "How the Negro Lives." The October and November programs will lead us on deeper into the study of the Negro element of American life. Every group ought to see these studies as related units, no one of them a complete study but each dependent on the others to give an adequate understanding.

First, the devotional study. In keeping with the year's theme we find our thoughts for this month being guided along the way of "Moving Forward—Toward God, Through the Beautiful." Miss Hazel McClain, member of the faculty of Southern Christian Institute has brought this message with which to prepare our minds for the study hour. From William Stanley Braithwaite, a Negro poet we have chosen the lovely quotation:

"My being," he said, "is a choir of birds,
And all my senses are praising God."

A wealth of material for the development of the month's theme is found in the Program Packet. Five leaflets are offered from which you may plan your program: *Health Conditions Among Negroes*, a careful study of conditions in one locality made by Dr. M. L. Edwards, resident physician and surgeon at Jarvis; *The Economic Status of the Negro*, a concise summary, prepared by Cleo Blackburn, superintendent of Flanner House in Indianapolis; *Juliette Derricotte*, a brief story of a lovely life by Mrs. Rose Rains; *Justice in Race Relations*, a challenging message, by Mr. R. B. Eleazer, of the Commission on Interracial Cooperation; *What of My Community*, a leaflet of suggestions for a study of the local

community as to housing, health, employment, recreation, etc. This last leaflet is not material to use as a talk but as a guide to the study of conditions. If the study of conditions in the community is not possible the leaflet might serve as a guide to a discussion period in the meeting. The leaflet on health includes several illustrations that might be made the basis for discussion also.

The study books listed under the August program have chapters devoted to this month's theme. See also *Negro Americans, What Now?* Elsewhere in this magazine you will find the list of these books and others that will be valuable. Also the addresses of organizations that publish pamphlet material invaluable to the study.

Watch WORLD CALL for articles. There have been several within recent months. Other church magazines also. *The June Missionary Review of the World, The Crisis* and *Opportunity* will all be helpful. Most public libraries have *The Crisis* and *Opportunity* on file.

There are so many things that need to be included—program leaders will find it difficult to make a choice. Exercise care that the meeting is not too long, that the material is used in interesting ways, and that plenty of human interest elements are included.

For Your Fellowship Hour

August is an outdoor month when picnics and excursions are the order of the day. This would be an ideal month to have an interracial meeting and party. The theme of the meeting yields itself especially well to a program given in large part by Negroes—music, readings, etc. The informal atmosphere of a picnic or garden party would promote friendliness and remove any stiffness that might be found in both groups if they have not been accustomed to meeting together in a social way.

September is the home-again month and seems the ideal time to make special effort to bring the members together, after absences, in a "family reunion." A luncheon or tea will be a fine opportunity to exchange summer news and to get into the feel of the fall work.

Program Materials

Leaflets for these two programs are included in the Program Packet. If your organization has not yet ordered the packet, do so at once. Fifty cents for the packet or seventy-five cents for the year's supply if ordered at one time. Sets for the month may be purchased at ten cents for each month. Order from Missions Building, Indianapolis, Indiana.

—EDITH EBERLE.

Programs for Young People

This page contains missionary program suggestions for Young People (18-24) and Seniors (15-17) in the first two columns, and Intermediates (12-14) in the third column. These suggestions are based on material in packets of six missionary programs each for Circles, Senior Triangle Clubs, Christian Endeavor Societies, etc., and on missionary units of twelve programs each for Intermediate Triangle Clubs, mission study classes and church schools of missions.

—Rose Wright.

For Peace

IF THE three manuscripts that have been received at the national office as the first entries in the Peace Project are any sample of the quality of those that will follow, then we may anticipate some splendid entries. We have word from state workers that they have received other fine manuscripts which they are holding for use in their own states before sending them on to the national office.

Perhaps you will be interested in knowing something about these first three manuscripts. One is from Kenneth Kensler, who is graduating from DePauw University this spring; another from Flora Nadine Gilbert of Mount Sterling, Kentucky; and the other from two girls in the senior department of Third Christian Church, Indianapolis—May Ann Lookabill and Wilma Rothenburger. The two latter girls have written the music and words of a peace hymn.

According to the rules of the project, these entries will be used in many ways to help create public opinion for peace. For instance, the article which Kenneth Kensler wrote has already been sent to *Front Bank* for publication; Flora Gilbert has already given her oration before the Kentucky World Fellowship Meet, held at Owensboro; and Mary Ann Lookabill and Wilma Rothenburger will be asked to sing their hymn in summer conferences and other meetings in Indiana. Nor does the influence stop there, for these manuscripts will be sent to foreign fields, along with others received later, so that missionaries may use them to help young people in other countries to understand young people in the United States, and to know what they are thinking and doing for peace. Perhaps the girls in Margaret K. Long Girls' School or the young people at Colegio Ward will be singing Wilma and Mary Ann's hymn! So it is that, through this project, young people in our country may touch the lives of countless other people in building attitudes for world peace. You, too, can participate. See the October, 1935, *WORLD CALL* for the rules. The project closes on September 1, 1936.

To all who send a hymn, poem, essay or play to state workers or to the national office (see rules for mailing as given in October *WORLD CALL*) will be sent a souvenir of the project sometime late this fall. On this souvenir will be a picture of the seal which is awarded the young person at Colegio Ward whose essay on peace wins first place there.

Twelve Negro Americans

A very fine book of biography, *Twelve Negro Americans*, written by Miss Mary Jenness, will be of interest to intermedi-

ates as well as seniors and young people. For the most part these biographies are of younger generation Negro men and women whose stories have not been published before.

Now if you think biographies are dull just because the word sounds dull or because you happened once to read a biography that was uninteresting, don't think that this is poor reading, too! It is not. Nor is this book of biographies filled with stories of people who were of the genius class, and therefore a bit discouraging to us of modest abilities. No, this is a book of inspiration because it gives stories of struggle and determination on the part of people like you and me who are trying to build a better world. One chose the field of social service, another home missions, another the ministry, another agricultural supervision, another consumers' cooperatives, and so on. Into all areas of life these enterprising Negro youth reach out and prove themselves leaders among both white and colored peoples.

These stories of accomplishment can be used in Christian Endeavor groups, in Sunday school classes and in worship services for inspiration and help.

Heritage

For a new appreciation of the Negro spirituals see elsewhere in this issue of *WORLD CALL* the article by C. M. Yocum entitled "Heritage." The information there given will help you to interpret Negro spirituals to your group, and will add to your enjoyment in singing them.

Program Packets

If you have not already ordered your Program Packet of missionary materials and the Program Guides for your study of the Negro in America we urge that you do so at once. Announcements concerning them have been sent to all Circles and Triangles and Christian Endeavor societies. If you have not received an announcement and description of the materials, write to us and we will be glad to send you one. In requesting announcements or materials be sure to state whether for senior or young people's groups.

For Intermediate Leaders

(Conversation continued from May)

Mrs. Worker: Yes, I believe *The Missionary Education of Intermediates*, by Mabel Gardner Kerschner, has helped me more than anything else in my work with intermediates. It has given me a background for understanding my boys and girls; and not only that, it has given me so many plans that I have found practical.

Mrs. Newleader: I'll confess I need something along both those lines. My intermediates do not seem as interested in missions as they should be.

Mrs. Worker: A chapter near the beginning of this book is devoted to ways of getting the interest of intermediates. I want to read something from the beginning of this chapter. It's on page 33.

"A boy coming out of a week-day church school was overheard to remark, 'That's over for another week!' 'I'm not going again!' was Harry's response to his mother's urgings that he should go to the Lenten week-day class. When asked why, he replied, 'Oh, the teacher talks and talks and I don't know half the time what she is trying to say.' To his mother's retort, 'If it were a Boy Scout meeting you'd go,' he answered spontaneously, 'That's different; we do something there.'"

Mrs. Dodger: Yes, it's *do* something, *do* something all the time! It gets on my nerves.

Mrs. Worker: You should be glad they are like that. Why, that's the very reason I like to work with them! I hate the mild complacency of the older generation. Read this book, and if it does not make you feel differently about your intermediates then I think you better resign your position and find another place of service.

Mrs. Newleader: Yes, I do feel that we must make an effort to find the place where we can render the best service. Take me, for instance; I would never know what to do with college young people, but I certainly do like to work with intermediates.

Mrs. Worker: Well, Miss Gardner gives lots of ideas for things that intermediates can actually do. She suggests different kinds of activities and tells how to begin them and carry them on to a worth-while conclusion. She devotes a whole chapter to the place of stories, their sources, and how to tell them.

Mrs. Newleader: They say that all the world loves a story.

Mrs. Worker: And that is especially true of intermediates. Then there is a most interesting chapter on dramatization and play, one on observation and discussion and another on handicrafts. The last two chapters of the book are devoted to two most important experiences without which our work completely fails. They are worship and giving. Well-directed activities of study, observation and appreciation should lead naturally to these two expressions. Miss Gardner tells how they may be directed and motivated.

Mrs. Newleader: I am going to order this book for I see that it is just what I need. I want to thank you for telling me about it.

WORLD CALL Devotional Study for Missionary Societies

Theme for the Year: Moving Forward—Toward God

AUGUST

Through Prayer

Call to Worship: Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you: for everyone that seeketh findeth; and to him that knocketh it shall be opened.

Hymn: "Sweet Hour of Prayer"

TO FOLLOW Jesus Christ's instructions concerning prayer we must earnestly endeavor to break up the old habit of merely telling our troubles to God; we must learn to ask, believing that we receive. To do this we must loose and let go of all mental images of difficulty, lack and limitation. We must remember that we are praying for one purpose only, to open our desires unto God, and he who opens his hand and "satisfies the desire of every living thing" will fulfill our need according to our faith.

How can we put God first in our life and so pray without ceasing? Like everything else worth while it takes patient endeavor. The way to the goal may seem long and difficult, but we must remember that "the journey of a thousand miles begins with one step." Let us take the first step by consecrating ourselves to God in our first waking moments.

Having consecrated ourselves to God in our waking moments, we should take the second step, that of setting aside a period every day at a definite time to ask, believing that we will receive whatsoever we need, and to send forth the prayer of understanding for those whom we desire to help. There is great value in having such a period of prayer at an appointed time. It teaches us stability and dependability.

Hymn: "My Faith Looks Up to Thee"

Prayer: Heavenly Father we are grateful to thee for thy loving-kindness to all mankind. We thank thee for watching over us and guiding us; for the joy of working; for the privilege of serving thee through our fellow-man; and for the lives that we touch each day; through thy dear son, Jesus Christ, we thank Thee. Amen.

Hymnic Response: "More Love to Thee" (1 stanza)

Prayer is not a burden to be borne, an obligation to be fulfilled, something that is due to God and must be paid. Prayer is a privilege; like friendship, family love, laughter, great books, great music and great art. It is one of life's opportunities to be grasped thankfully and used gladly. The man who misses the deep meanings of prayer has not so much refused an obligation; he has robbed himself of life's supreme privilege—friendship with God.

Closing Hymn: "When Peace Like A River" M. V. WILSON.

NOTE: Mrs. Wilson, member of the faculty at Jarvis Christian College, is the matron of the young men students. Her husband is a preacher.

SEPTEMBER

Through the Beautiful

NATURE

Hymn: "Holy, Holy, Holy" (first stanza)

Scripture: Psalm 19:1-6

Prayer: Thanksgiving for God's world and all its beauty; petition that we may see him in "his world" and learn from nature how to worship and serve the "God of nature." (If possible, quote, "Teach me, Father, how to go," by Edwin Markham.)

The Psalmist of old realized that God revealed himself to man through nature. The idea of a majestic God came through the individual's observation of the world in which he found himself. The heavenly bodies, the sun, the moon, the stars, showed the power and beauty of a Being who with creative purpose had designed a home for man. The recurring seasons, the passing of day into night, the instinctive processes of animal life further disclosed his divine will. The uninterrupted working out of his laws produced absolute harmony and perfect beauty. And so throughout all the ages, God has revealed himself to man through nature. We can seek to understand him like the Psalmist. Nature shows us the mind of God.

(Have someone read two stanzas from "Each in His Own Tongue," by William Herbert Carruth, found in *Quotable Poems*.)

Hymn: "This Is My Father's World" (first stanza)

ART

Man has learned to create the beautiful also, but nature and art are not separate, for man-made art reaches its highest development through inspiration from and cooperation with nature. Someone has said, "Nature is God's art while art is man's highest nature." The appreciating, the choosing, the creating of beauty have helped to increase the sum of the world's beauty. A painting, a statue, a building, are achievements toward establishing an environment of beauty, a quiet background whose influ-

ence probably will be unconscious, but of unmeasurable importance.

One approach to God is through art whose beauty is created and made permanent through conforming to God's laws of balance, harmony, unity, proportion and variety. Robert Bridges who "loved all beauteous things" said:

"I, too, will something make,

And joy in the making;

Although tomorrow it seems

Like the empty words

Of a dream remembered on waking."

Hymn: "This Is My Father's World" (second stanza)

MUSIC

Man's approach to God through the beautiful is made not only through appreciation of nature and art, but also through that intangible combination of sound—music. Nature is full of music. The song of the bird, the wind in the pines, the roar of the ocean, the rain on the roof, the patter of children's feet show the melody, rhythm and harmony of His creation. Music always has accompanied human activity. It has grown with speech in the development of man from the savage to the present status of man in civilization. It is a universal language; the outlet of emotions common to all races.

Some of the highest and noblest thoughts of man have been expressed in song, the violin, the organ, the symphony, the oratorio, the opera.

(If possible have someone read "Life Is a Well-Strung Lyre," by Horatio Bonar.)

Man yearns for God. The apostles said to Jesus, "Lord, show us the Father and it sufficeth us." (John 14:8)

Hymn: "This Is My Father's World" (third stanza)

—HAZEL MCCLAIN.

Miss McClain, an experienced teacher of music in the Indiana public schools, spent two years in the College of Missions affiliated with the Kennedy School of Missions in Hartford, Connecticut, in special preparation for foreign service in the Christian Girls' School, Nanking, China. When budget reductions made it impossible to send her to China she gladly accepted the call to the faculty of Southern Christian Institute where she is head of the department of music.

Echoes From Everywhere

Work for Children—Well and Sick

A prominent Nantunghow family recently lost its precious little son and as a memorial they have opened a children's library, borrowing one of the rooms at our Community Welfare building for the purpose, the family furnishing books, equipment, and the necessary librarians. The location is good and the library which formally opened this month should meet a real need in the lives of the boys and girls in a very busy part of Nantunghow.

This month saw the opening of a poor clinic at the same building. The work has been talked of for years but our Nantunghow Christian hospital has not before had an adequate staff to undertake it, as so much time is consumed in going from the hospital to the clinic and back. The opening days of the clinic all brought a goodly number of worthy poor to receive free treatment. The hospital now employs a trained social worker, and her work will help to make this new clinic truly constructive.

—China News Letter.

Red Cross In India

I wish the friends who gave the money which provided Red Cross charts and posters for us could be present when they are used in our meetings. They are very attractive, representing Indian children and adults, with explanations in the languages used here. The posters are used by various groups in different kinds of work. A few days ago five of us provided a health program at the school for Jain girls. The pupils, their mothers and the teachers were interested and listened attentively to Mrs. Nathan's talk. I noticed that the one giving the talk did not suggest that the girls kill flies and mosquitoes. The best-known belief of the Jains is that they will not kill any insect or animal and they take elaborate precautions in order to avoid committing that sin accidentally. Four Indian Christian women sang health songs in Hindi and I played the phonograph records in the same language.

ANN MULLIN.

Damoh, India.

A Queer Custom

Miss Stober and I just returned from a trip of two weeks and a half among six of our outstations. One of the interesting side features (for they were on the side of the paths) was groups of small three-walled houses built over each grave. We see them scattered around here but not so many in a group. Some of them had the native mats covering the inside of the walls, some with the implements of the man's trade laid on top of the grave, a blacksmith's tools, for instance. On a woman's grave and around the walls were cooking pots, baskets and articles for preparing food. Some had a passageway from the path to the grave made of poles driven in the ground and others criss-crossed, sometimes painted white with clay or with their red *ngola* powder and charcoal. Practically all the graves of men had the man's state tax tags and state tax book somewhere about.

The most interesting one of all had a clay figure of a man sitting upright in an improvised steamer chair. The features were very good. They had used bits

of glass for the eyes, which naturally would give them that renowned "glassy look." The figure had on a belt of some animal skin and a loin cloth. The hands rested on the knees.

Near the graves the relatives had planted sugar cane, plantains, a species of bananas, their type of spinach and other of their native foods. Across the path they had built a platform from three to five feet high, on which they placed various food-stuffs to greet the spirit when he (it) came back, so he would be pleased and cause no trouble.

MYRLE O. WARD.

Wema, Africa.

Church Work Progressing

The work continues in a wonderful way considering the terrific handicaps. God has been so very good to us in giving us twenty-nine additions since last fall, and most of them adults. Some have already begun to tithe. All debts including renovation of old building, songbooks, etc., have been paid and we are ready now to begin laying up a fund for the new building which we will launch into such a program just as soon as we can dispose of the old one.

MARK C. CRONENBERGER, pastor.

Pocatello, Idaho.

Commemorating Fifty Years

On March 29 in all our churches of the mission a memorial service was held, when we looked back to the beginning of the work in each station, and each station traced the development of its own work down to date. It was a service of remembering, and was full of inspiration. A candle was lit as each worker, missionary and Chinese, connected with the work of the station, was called to memory in order of service—red candles for those who are living and white ones for those who have since died. As our Drum Tower was the first station opened fifty years ago, where all the work centered for a while before branching, we had more candles to light than the other stations. These candles were arranged on a large gilded cross. On the top of the cross rested two large red candles, representing Dr. and Mrs. W. E. Macklin, our first light-bearers. Then below, along the arm of the cross, were other candles, some red and some white. It was necessary to arrange a second arm to the cross, below the top one, in order to accommodate all the candles, which were each lighted in turn as the name and work of each co-worker was mentioned. Then at the communion service which followed a reconsecration service was held. Red candles were given out to all the members. The church board members were asked by the pastor to come forward, and after first lighting their candles from the light of those whom we were remembering, passed among all the members to light their candles, and so carry on the light of witnessing for all the years to come.

CAMMIE GRAY.

Nanking, China.

In Memoriam

W. J. Tappan, February 20, 1936, Mansfield, Ohio. Member of the church fifty years.

Mrs. Adelaide Conners, February 5, 1936, Waukegan, Illinois. Charter member of First Christian Church and of woman's missionary society. Active and faithful in every department of church work. Age 88.

Mrs. Bettie Woodford Quisenberry, charter member of Forest Grove woman's missionary society, near Winchester, Kentucky. Age 89.

Mrs. Asa D. Eads, April 11, 1936, Versailles, Kentucky. Lifelong member of church and devoted member of missionary society and Loyal Workers Bible Class. Age 78.

Mrs. Harry E. Newton, April 15, 1936, North Carolina. Member of church and missionary society in Harritown, Illinois. One of her last acts was to send \$50 to the society for the work.

Mrs. Charles F. Fowler, May 19, 1936, Atlanta, Georgia. Devoted and active member of Peachtree Church.

Miss Virginia Harris, May 25, 1936, Wrightsville, Georgia. Entered Florida Christian Home, Jacksonville, December, 1931.

Mrs. Sophronia Backer, May 27, 1936, Jacksonville, Florida. Guest of Florida Christian Home just five weeks. Interment at Palatka, the family home.

Auspicious Opening For Schools

Our two schools in Takingogawa, Japan, started off well this year, with full entering classes. The boys' school took in over 100 students in two divisions of the first year, and the girls' school over 150 in three divisions. The girls' school plans to increase its enrollment by having three divisions in each year instead of two. We have three new teachers—young men—in the boys' school. One of them is a graduate of the school, a splendid young Christian. I have been greatly pleased this year with the fine spirit in the boys' school. The young Christian men in the faculty are having a splendid influence over the boys.

We all manage to keep busy these days. Our family of three teaches fifty hours a week. Of course most of this is done by our son, Weldon. He has twenty-six hours on his regular schedule at present. Mrs. McCoy teaches ten hours and I have fourteen. Four of mine are at the Seminary at Aoyama where I go each Friday. I have one hour in each division at the boys' school. The Youngs, of course, will take this over when they get back.

R. D. McCoy.

Takingogawa, Japan.

Hidden Answers

1. What is the Emergency Peace Campaign and how many meetings have been held and will be held?
2. Why do annuitants live longer?
3. Who is Mrs. Hansbrough?
4. What service has Nanking Theological Seminary rendered?
5. How many loans has the Board of Church Extension at present?
6. What missionary biography has just come from the press?
7. Who is the new secretary in religious education?

Station UCMS Broadcasting

CLAUDE E. CUMMINS, who has been with the Department of Religious Education of the United Society since 1924, first in the Rocky Mountain Area and later in Kentucky, has resigned to accept a call to First Christian Church, Athens, Georgia. Mr. Cummins has rendered significant service in the department of religious education, especially in relation to young people's conferences. He organized the first conference in Colorado and has organized five new conferences in Kentucky. He has recently spent two quarters at the University of Chicago to better equip himself for pastoral leadership.

Mr. and Mrs. Bert Wilson of the Pension Fund have announced the marriage of their daughter Beth and John D. Thewlis, which took place at their home August 24, 1935. Mr. and Mrs. Thewlis will live in Columbus, Ohio, where Mrs. Thewlis will teach in the Ohio State University demonstration school and Mr. Thewlis will attend the university.

Upon Mrs. Lillian Profrock (Mrs. E. A.) Johnston of Wema, Africa, King Leopold III has recently conferred the Medaille d'or (Order of the Lion), a gold medal given for long-continued service in Congo. Mrs. Johnston has spent eighteen out of twenty-three years in actual residence in Congo. Others of our missionaries who have been thus honored are Mrs. Herbert Smith and Mrs. W. H. Edwards, while among the men, Charles P. Hedges, Herbert Smith, Dr. L. F. Jaggard, E. A. Johnston and H. C. Hobgood received medals.

Miss Henrietta Herod, who has been associate professor in the language department of the Municipal College, Louisville, has been granted full professorship in the college. Miss Herod, graduate of Indianapolis schools and daughter of the late Henry L. Herod, superintendent of Flanner House, and Mrs. Herod, received the M.A. degree from Radcliffe College and is completing work for her doctorate in Chicago University.

Another daughter, Miss Hulda Herod, has just finished a year in the School of Social Service, Atlanta University. Miss Herod is a graduate of Butler University.

Miss Leta May Brown, who returned from India on furlough sooner than she expected because of the serious illness of her father, in Kansas City, writes that her father has shown some improvement since her return. Miss Brown's address is 1140 Rowland, Kansas City, Missouri.

In memory of the late Dr. Harvey Hugo Guy, former chairman of the International Church Federation, Koki Hirota, premier of Japan, recently sent a Nagoya vase to Mrs. Guy. The official presentation was made at the home of Mrs. Guy in San Francisco, by Shu Tomii, consul general in that city, who presented a second vase

as his personal gift. Dr. and Mrs. Guy served as missionaries in Japan for fifteen years and were highly esteemed by the Japanese as well as by their colleagues. He also held many positions of honor in this country following his retirement.

Joyce Brady, daughter of Dr. and Mrs. R. F. Brady, of Nanking, China, has made a speedy recovery following an emergency operation for appendicitis.

Nantunghow, China, reported eight baptisms on Easter Sunday, four young women, all student nurses, the young fiancé of one of the nurses, a member of Dr. Slater's class of boys, and two business men. Wuhu reported thirty baptisms on Easter.

Mr. and Mrs. Willard Wickizer had no sooner landed in Indianapolis, where Mr. Wickizer assumed his duties as secretary in the department of home missions of the United Society, than the eldest son was stricken with scarlet fever. Although a mild case, from which he has now recovered, it kept the family isolated for the required number of weeks.

Miss Stella Tremaine, of Wuhu, China, is scheduled to arrive in New York on the SS. "Normandie," August 31. Miss Tremaine will represent China at Oslo at the World's Sunday School Convention, as a part of her itinerary as she returns via Europe.

The Nantunghow Christian Hospital asked some time ago for long legs of underwear, long stockings, etc., to use next the patient's skin before applying plaster casts after orthopedic operations. Many friends in the United States responded generously. All the things sent can be used in a busy charity hospital but unfortunately a new Chinese customs regulation requires these packages to be sterilized before passing customs and the fee the hospital has to pay has often exceeded the value of the package. The hospital is therefore withdrawing its request.

Janet Johnston, daughter of Mr. and Mrs. E. A. Johnston of Wema, Africa, and Eota Russell, daughter of Mr. and Mrs. Gray Russell of Bolenge, are accompanying Dr. and Mrs. Donald H. Baker of Mondombe, as they return to this country on furlough. Janet and Eota will enter school in the fall.

On her way home on furlough, Miss Gertrude Shoemaker of Mondombe, Africa, will spend some time in school in Bruxelles, planning to reach home in time to help her parents celebrate their fortieth wedding anniversary in the summer of 1937.

Mrs. Mary Jeter Longfellow, who spent several years as a missionary in India before her marriage, and who is in that country now on a visit, has consented to take

charge of the Burgess Memorial School in Bilaspur during the furlough of Miss Emma Jane Ennis, principal of the school.

Mr. and Mrs. T. T. Swearingen were honored recently by Union Avenue Church, St. Louis, when a dinner was given for them, as they were leaving St. Louis for Indianapolis, where Mr. Swearingen takes up his duties as secretary in the department of religious education of the United Society. Some time ago leave of absence was granted Mr. Swearingen to take some courses of study. He is now availing himself of this and will be in the University of Chicago this summer, returning to Indianapolis by the first of September.

The many friends of Mrs. Olive Johnson, who was formerly a missionary in South America, and later spent some time at United Society headquarters, will regret to learn of the death of her father which occurred sometime in March. Mrs. Johnson and Hillis are for the present on the family farm near Centerville, Iowa.

Flanner House, Negro social center, Indianapolis, recently had a day and evening when about 300 friends called to observe the work carried on by that institution. They were amazed at the handiwork displayed in the "Make-Over Shop," where great ingenuity was shown in making garments and other articles out of almost nothing. In the carpenter shop even the smallest piece of wood and tin was conserved and made into beautiful and useful articles for the home by the young boys whose talents are being developed and characters formed. The kindergarten and laundry came in for their full share of attention. Each Saturday at 3:00 p.m. (CST) the Flanner House sextette may be heard through the courtesy of the Indianapolis Power and Light Company over Station WFBM.

The superintendent, Cleo W. Blackburn, who succeeded the late Henry L. Herod, has already demonstrated his ability to lead in a social service program and is measuring up to the responsibilities of the situation in a fine way. Another responsibility which has come to him recently is that of being father to a daughter born to him and Mrs. Blackburn.

Roy G. Ross, who recently resigned his position as secretary in the department of religious education of the United Society to accept the position of general secretary with the International Council of Religious Education, was granted the degree of LL.D. by Eureka College, his Alma Mater, in June.

The interesting news comes that Paul Bokese, pastor of the church at Mondombe, Africa, has been awarded a "Medaille de Service" by the Commissaire General de Province (governor). The

(Continued on page 47.)

Helps for Leaders of Junior Groups

Due to the fact that there will be no August issue of "World Call," the suggested helps for our Junior leaders for both the months of July and August are given in this issue. The program procedures for July are to be found in the June 7th and July 5th issues of "Junior World," "King's Builders" section, while those for the month of August are to be found in the July 5th and August 2nd issues of the same periodical. Additional material for the sessions will be found in the intervening issues of "Junior World" as per the reference made thereto in the Junior Programs. —MABEL NIEDERMEYER.

July 5—Taking Time to Create

The WORLD CALL for June carried the adult leaders' suggestions for this session.

July 12—Each as He Is Able

The purpose of this session is to emphasize the individual gift of creative ability; to discover racial heritages in creative arts; and to open further the doors of knowledge to forms of creative effort.

You will wish to confer with the resource persons who are guiding your groups to discover their needs and the progress which they have made in their various activities, and to help them plan further procedures for their groups. Remind them that the creative activity is either to be finished during the next session, or some plans made for carry-over, either in individual or group activity, for some time other than the regular meetings of the group.

Some children are sensitive about displaying the results of their creative efforts for others to see. You can overcome this to a large extent by calling attention to the creative element rather than to the artistic value of the objects displayed.

July 19—Working Together to Create

The purpose of this session is to bring the group creative work to a happy and satisfying conclusion; to further discover the value of creative work for both those who engage in it, and others who enjoy and share it; and to show that any creative work for the good of others is a part of God's purpose and plan in the world.

If any of the children are encouraged to continue their creative work as an individual project during the summer, be sure that your resource persons are willing to give them further guidance either as individuals or as a group before making such a suggestion.

In your informal talk to be made during this session, sum up and evaluate the work done by the group as a whole. You may mention briefly some of the values which come to the individual who spends time creating, some of the joy and gladness that is brought to those who share the creations of beauty; show how the creation of beauty and goodness enriches life, and that through sharing thus in the process of creation we are sharing in the creative process of God at work in and through the world.

Using God's Time to Read

By Mary C. Odell

THIS unit of study is designed to develop within the Juniors (1) a true appreciation of well-directed reading as one of the ways of using God's gift of time, and (2) the ability to choose and use reading material wisely. It is also our aim to help the Juniors discover how book friends may help us to become better acquainted with God's laws and Jesus' principles of living. We would further have the Juniors learn that time used for reading good books is well spent, though they must also realize that too much time could be so used to the neglect of doing other things equally important.

The adult leader will act as counselor, and will guide the procedures into worthwhile channels. A suggestion here and there as plans are made, frequent guided discussions, advice relative to the selection of books, and the availability of material which the Juniors themselves may use will lead the boys and girls to think toward the aims which we hope to accomplish through these sessions.

Several suggestions are made in "King's Builders" regarding activities which may be a part of the program. Should the group choose to organize a lending library, it may either be terminated at the close of the study, or developed into a permanent part of the Junior Department of the church school. This will provide channels for sharing and choosing books, for learning how to take proper care of borrowed books and for acquiring some knowledge of the make-up of a book.

Whether or not the group may decide to dramatize parts of books, or write and give a play which centers around "book characters" will depend somewhat on the extent to which this type of activity has been carried on with previous units.

Excursions to a bookbinding or printing establishment, or both, will result in worth-while knowledge and a keener appreciation of the mechanical techniques which are a part of the field of publication. If it is possible to visit an author, or get in touch with one by writing to his publisher, the children will thus be given a clearer conception of the creative angle of this profession. A visit to the public library may well be included in this study so that the children may be shown how the books are secured, catalogued and cared for. If any such visits are made, arrangements should be completed in advance by the leader or through a committee appointed by the group for that purpose.

Much of the success of this unit depends upon the attitude of the leader. This is

a vacation-time study, and it should be a happy, informal occasion. But it must be more than that; it must definitely contribute to the Christian character growth of the Juniors.

Source Materials

Children's Reading, by Terman and Lima; *What Children Like to Read*, by Washbourne and Vogel; *Children's Literature*, by Curry and Clippinger.

July 26—The Magic Carpet of Reading

The purpose of this session is to guide the Juniors into the discovery of the great wealth available in book form, to instill within them a greater appreciation of the Bible, and to widen their choice of reading.

You will be needed to guide the discussion concerning the criteria of a good book. Be ready to add to those which the children might suggest, as well as to help them evaluate the books which they have suggested according to the standards set up. This discussion and evaluation of a "good book" will naturally lead to the introduction of the Bible as a book which meets the tests. If it is not suggested by a member of the group, you may do so by referring to the story, "The Bookworm Steps Out."

Your group will be unable to carry out all of the activities suggested and do them well. Give what assistance you can in the selection of those which will develop your group and aid in achieving the desired outcomes of the unit.

There are groups of children in our church schools who do not appreciate and value the story papers which they receive every Sunday. The study of "King's Builders" is suggested with a view of acquainting them with the contents and make-up of the section, as well as to give them an opportunity of expressing themselves as to the type of material which they most enjoy. Should such a letter as suggested be written, the leader should caution her group that individual desires cannot always be gratified, and that "King's Builders" must necessarily contain that material which will be pleasing to the greatest number of its readers.

Aug. 2—Books We Own and Share

The purpose of this session is twofold: (1) to lead the Juniors into a fellowship of sharing their books with each other; (2) to establish a code of ethics for the care of borrowed books and of church Bibles and hymnals.

The binding of new books is frequently broken by the manner in which they are opened. Instruct your Juniors as to the proper method of "breaking in" a new book.

If your group can meet in an extra session, it would be well to take the suggested trip to the shop of a bookbinder or printer during that extra session. In that case, the trip could be planned during this meeting.

For use in connection with the story, "A Book That Could Not Be Destroyed," a poster showing Tyndale at work and a pamphlet telling of his life are available from the American Bible Society. The poster is free material, but a small charge is made for the pamphlet.

August 9—Book Characters That Speak to Us

It is the aim of this session to lead our young readers to discover the value and influence of "book characters" upon our lives.

The following are suggested Bible story books which should be placed among the books on the library shelves or table: *The Children's Bible*, by Sherman and Kent; *Slings and Sandals*, by H. Whitehead; *The Story Peter Told*, by Elsie Ball; *When Jesus Was a Carpenter*, by Muriel Clark; *The Little Boy of Nazareth*, by Edna Bonzer; *The Illustrated Bible Story Book*, by Seymour Loveland; *Boys and Girls' Life of Christ*, by Patterson-Smyth; *His Name Is Jesus*, by J. W. Wilder.

Notice what books the children are selecting for their own reading. Make such suggestions from time to time as will make for a wider range of reading on their part, and which will include the best books available. Then, too, some of the children will need to be cautioned about reading when they should be helping with the tasks at home or when they should be out playing in the sunshine. Help them to see that in such cases reading may become harmful.

August 16—Making World Friends Through Books

Be sure that all activities are completed during this session, or make some plan for their completion without hurrying the process and thereby decreasing the efficiency of the workers.

Use the story, "How the Artist Forgot Four Colors," from *Missionary Stories for Little Folks*, First Series, by Margaret T. Applegarth in connection with the picture, "The Hope of the World." Also include any interesting facts about the artist that you may find. Speak of the position of the picture in the center of the exhibit, and bring out the fact that Jesus would include within the circle of his arms all the boys and girls of the world, which includes those whom you are meeting and making your friends through reading.

You will be needed to supervise the exhibit. Meet with the committee and help them plan their work so that as many countries as possible are included.

Using God's Time to Play

By Mary C. Odell

THERE was a time when play had no legitimate place in the religious training of boys and girls. It was a thing discarded like a coat as one entered the doors of the church building. Conse-

quently there grew in the child a feeling that play and religion had little to do with each other. But now we have come to realize that one of the best laboratories for testing spiritual values is on the playground. It is when our Sunday lesson is put into practice during play that we have really accomplished our aim. For when boys and girls play together, they are revealing what they will be as adults. If they have learned to play fairly, to be generous to their opponents, to be loyal and unselfish, we may feel assured that they will put these Christian principles into practice in their dealings with each other as adults.

This unit strives to put Christian principles into specific spiritual outcomes. For instance, we want our Juniors consciously to associate God with happy play experiences; to ask God's help in learning to play cooperatively; and to know that God is glad when they think of another's happiness as well as their own. We want to increase a sense of good sportsmanship when hurt, when winning or losing, and when not chosen as the leader. We want to lead the Juniors to feel a sense of pleasure in the play experiences which we make possible for others, even when it involves setting aside personal wishes and pleasures. We want to discover together ways in which to be friendly to strangers, the shy or the handicapped. We hope to increase the Juniors' sense of appropriateness of time and place for play, and to guide them in learning how to engage with a group in friendly rivalry without enmity. When a child has certain limitations we shall hope to help him to recognize these without bitterness and to help him to face squarely his own conduct in play and to take his share of the blame.

The leader should have plenty of resource material to suggest to the children. If she has kept a scrapbook of games and activities, this will prove priceless in value. If not, this is the time to begin to make one. The following books will be of help in planning for games and activities:

Phonology, by Harbin; *Games for the Playground, Home, School, and Gymnasium*, by Bancroft; *Handy*, published by Lynn Rohrbough, 72 Mount Vernon St., Boston, Massachusetts; *Stunts for In- and Out-of-Doors*, by Arthur Howard Strouse; *Play Games*, by Albert B. Wegener; *The Cokesbury Party Book*, compiled by Arthur M. Depew; *Games for All Occasions*, by Mary E. Blain, Grosset & Dunlap.

August 23—Why Do We Play?

The purpose of this session will be to increase the Juniors' understanding of the place and importance of play in the lives of everyone, and to lead them to an appreciation of the fact that God is interested in their playtime.

Be prepared to guide the discussion in the opening period of the session. Also to help them formulate their plans for the activities for this unit. Should they decide to make games and puzzles for other children, be ready to give them information concerning the possible recipients of their gifts.

You may tell either the story found in Chapter 5 of *The Hidden Years*, by John

Oxenham, or Chapter 1 of *Slings and Sandals*, by Hubert Whitehead, as your contribution to the program.

Perhaps it might be a bit inconvenient for you to meet with your group for a play period during the week. Remember, however, that simply having a Sunday discussion about play without providing a chance for actual play experiences will greatly limit the value of this unit. Make a sacrifice, if need be, in order that you may play with your group.

August 30—What Kind of Playmates Do I Like?

Your aim for this session is to instill within the hearts and minds of your Juniors the qualifications of the ideal playmate, and to inspire them to approach that ideal as nearly as possible.

Be able to suggest simple toys or games that your group may make for other children should they decide to do so. These may be, and preferably so, toys or games of children of other lands.

Guide carefully the discussion relative to the play periods of your group. There is danger in such a discussion of too free criticism on the part of children of the conduct of another, as well as the danger of displaying a particular act of fairness on one's own part.

Your talk should guide the children to discover that they must cultivate within themselves those traits which they like to find in their playmates. Have the children find Matthew 7:12 in their Bibles, telling them that Jesus once told a group of people that they should treat people like they wanted to be treated. Link this up with the discussion on playmates.

Sept. 6—Building My Code of Fair Play

It is the aim of this session to gather together the experiences of the past two periods and have the Juniors form a code for dealing fairly and happily with others in their play, and to sum up the qualifications of a good playmate, again associating God with happy play experiences.

The dramatization suggested for this session can be given with little or no properties and costuming. You are striving for character development rather than artistry of performance.

Be sure that contact has been made with the institution which will receive the children's gifts. Also be ready to suggest a visiting time that will be in accord with the visiting hours of the particular institution to be visited.

The code which you will aid your group in formulating should crystallize the teaching of this and the preceding sessions. Tell them the meaning of a "code," and be prepared to read several codes of other organizations to them—Boy Scout or Camp Fire Girls, etc. Ask individual members to look up the Scripture references for any guidance which they might give in building your code. Explain them so that the Juniors will readily understand their meaning. Discuss the hymn, "I Would Be True," from the standpoint of a code.

For Your Missionary Bookshelf

Brown America

I CAN'T go about talking for three hours each to a hundred million people so I decided to put my ideas into a book," says Edwin R. Embree, and *Brown America* is the result, an informal, informing, and entertaining account of the emergence and development of a new race in America, a race whose skin is brown and in whose veins flows the blood of the three principal branches of man, black, white, yellow-brown. Not concerned with establishing any theories, Mr. Embree rather desired "to tell a readable story" and "to stir up interest." Both these things he has done. His book is more interesting than fiction; it pleasantly combines authenticated fact with personal interpretation; it makes a fair, honest analysis of the culture, problems and powers of the Negro; and it focuses our attention on him.

EDITH EBERLE.

Negro Americans, What Now?

IN THIS little volume of one hundred pages, James Weldon Johnson, America's most outstanding Negro man of letters, briefs his philosophy of what the Negro race in the United States should strive to achieve.

Rapidly dismissing the possibilities of the race seeking exodus or appealing to physical force or cooperating in revolutionary movements, the author comes to the question of isolation or integration—which? Shall the Negro race in America seek its salvation by endeavoring to make the race into a self-contained economic, social and cultural unit; or shall it seek its salvation by endeavoring to build the race into the life of the nation as a component part, with all the common rights and privileges, as well as duties, of citizenship?

Mr. Johnson champions the cause of integration, as over against isolation, and proceeds to set forth the forces and resources that are available to the race in its struggle to achieve such a goal.

In the last half of the book the author discusses specifically his philosophy covering the fields of Negro education, the participation of Negroes in politics, Negroes in the economic field and interracial relations and contacts.

WILLARD M. WICKIZER.

The Book of American Negro Poetry

THIS anthology, edited by James Weldon Johnson, is a unique collection of Negro poetry. The preface is a well-written essay of some forty pages on the Negro's creative genius, in which Mr. Johnson establishes the rightful place of the Negro in American literature and in folk songs and folk dances.

A historical survey of the achievement of Negro poets in the past—dating as far back as 1750 when Anne Bradstreet published her first volume of poems—precedes an appreciation of the poets represented

in the anthology. Among those whose poems are included in the volume are Paul Laurence Dunbar, Claude McKay, Georgia Douglas Johnson, Anne Spencer, Ray Dandridge and James Weldon Johnson.

ANNA M. CLARKE.

Divine White Right

THIS challenge of the "divine white right" to practice racial discrimination was begun as an objective study of "the policies and practices of religious groups in the matter of race relations," at the request of The Institute of Social and Religious Research. The completed work, however, digs down to deeper rock than such a survey contemplated.

Books Reviewed on This Page

BROWN AMERICA, Edwin R. Embree. Friendship Press, New York. \$1.25.

NEGRO AMERICANS, WHAT NOW? James Weldon Johnson. Viking Press, New York. \$1.25.

THE BOOK OF AMERICAN NEGRO POETRY, edited by James Weldon Johnson. Harcourt, Brace and Company, New York. \$2.00.

DIVINE WHITE RIGHT, Trevor Bowen. Harper and Brothers, New York. \$1.75.

DEEP DARK RIVER, Robert Rylee. Farrar & Rinehart, New York. \$2.50.

THE FAMILY GOES TRAVELING, Jeanette Perkins Brown. Friendship Press, New York. 35 cents.

SINGERS IN THE DAWN, compiled by R. B. Eleazer. Commission on Interracial Cooperation, Atlanta, Georgia. 10 cents.

SOUTHLAND SPIRITUALS, The Rode-heaver Company, Chicago. 25 cents.

Any of these books may be ordered through The United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

Part I of the book is devoted to the conditioning economic background of the Negro, in the belief that it is in the economic setting that the Negro must find whatever spiritual integrity he shall be able to attain. Parts II and III deal respectively with institutional segregation and discrimination in the church, Christian associations and hospitals, and with Negro education.

No longer, says Mr. Bowen, can the white church discharge by mere pronouncements its responsibility for the increasing burden placed upon the Negro by discrimination. "Negro effort and achievement will continue to be a classic example of 'hoisting themselves by their own boot-

straps,' until the white Christian churches . . . take the initiative in a realistic determination to end the injustices and abuses inherent in the bi-racial and segregated system."

GENEVIEVE BROWN.

The Family Goes Traveling

THIS reading book for primary children is the product of the study and planning of the primary children of the Riverside Church School of New York City under the supervision and direction of Mrs. Jeanette Perkins Brown. Through both story and fascinating full-page photographs, it delightfully portrays the experiences of a Negro family as its members travel together by car from New York City to visit in the home of the children's grandparents in Georgia.

MABEL NIEDERMEYER.

Singers in the Dawn

SINGERS in the Dawn! Yes, it is the dawn, because many of us are just waking up to the fact that we are indebted to the Negro for much beautiful poetry. Read in this anthology lilting, plaintive, joyous and sorrowful songs of twenty-five or more Negro poets, as well as brief accounts of their lives.

ROSE WRIGHT.

Southland Spirituals

SIXTY-FOUR of the best Negro spirituals are in this book. The music is written simply so that a wide use may be made of these spirituals in home, church and school. Singing these heroic songs should bind us together in a Christian love that will improve this world of ours.

ROSE WRIGHT.

Deep Dark River

CHIEF among one's memories of this first novel by Robert Rylee is Mose Southwick, "tall and black, with shoulders rounded and head drooped forward," gravel-pit digger and sharecropper, but more important than these, "a man who had looked beyond the realm of common things," who had heard the call of God and longed to preach the Word; a man relentlessly pursued by injustice and persecution, victim of a frame-up that finally sent him to prison; Mose in his prison stripes, his philosophy unshaken, preaching to his fellow-prisoners on "de free worl'" which "ain't nowhere" but in a man's heart, and which no man can reach "thou he have he cross wid him."

Styled by one critic "a latter day *Uncle Tom's Cabin*," *Deep Dark River* reveals conditions all too prevalent among tenant Negro farmers of our day and with its stabbing pathos and passionate tragedy stirs one with a desire to do something about it.

GENEVIEVE BROWN.

The Negro in America

Study Materials, July to December, 1936

Program Materials

THE PAGEANT OF A CLIMBING RACE, programs for adult missionary groups on the home missions theme, "The Negro in America." Six programs with source materials for talks, discussion suggestions, dramatizations, etc. Includes also an additional program devoted to peace. Program Packet, 50 cents. (Packets for both six months, if ordered at one time, 75 cents.) Year Book of Programs, outlining programs for year and giving suggestions for personal preparation and stewardship studies, 5 cents each; 50 cents per dozen.

LIFT EVERY VOICE AND SING, missionary programs for Circles, Senior Triangles, Christian Endeavor societies, and other young people's groups. Six programs dealing with the Negro in America. Program Packets containing material for talks, discussion suggestions, worship services, etc., 50 cents. (Packets for both six months, if ordered at one time, 75 cents.) Program Guide outlining six months' programs, with personal record for individual members, 3 cents each. In ordering state whether for seniors (15-17 years) or young people (18-24 years).

PIONEERING PROGRAMS, mission study units for intermediates, integrated with graded lessons. Three units to be used in cycle of three years. Booklet containing twelve complete programs, 50 cents.

JUNIOR WORLD, "King's Builders" Section (first issue of each month); carries missionary program materials for Junior groups, consisting of stories, information, pictures, etc., with supplementary material in intervening issues. 75 cents per year.

Study Books

Adults, Young People, Seniors

A PREFACE TO RACIAL UNDERSTANDING, by Charles S. Johnson. Cloth, \$1.00; paper, 60 cents. The general adult study book, in which the distinguished director of the department of social sciences in Fisk University gives an interesting study of contemporary Negro life, sketching the historical background, picturing outstanding Negro personalities, and dealing constructively with the questions that face the church in the matter of race relations.

A COURSE FOR ADULTS ON THE NEGRO, by Mary DeBardeleben. Paper, 25 cents. Plans and procedures for teaching, based on *A Preface to Racial Understanding*.

THE STORY OF THE AMERICAN NEGRO, by Ina Corinne Brown. Cloth, \$1.00; paper, 60 cents. One of the younger leaders

in the South in the field of Christian interracial cooperation. A popularly written yet scholarly book by a well-known leader of young people, traces the progress of the Negro from his African background through the days of slavery and up to the present, with a call to both Negro and white groups for Christian understanding and service.

A YOUNG PEOPLE'S COURSE ON THE NEGRO, by Ina Corinne Brown. Paper, 25 cents. The author of *The Story of the American Negro*, an experienced teacher of youth, has prepared this leader's guide to the use of her own book.

Junior High School Groups

TWELVE NEGRO AMERICANS, by Mary Jenness. Cloth, \$1.00; paper, 25 cents. A reading book for intermediates consisting of short sketches of some of the younger Negroes now making noteworthy contributions.

A COURSE ON THE NEGRO FOR INTERMEDIATES, by Mary Jenness. Paper, 25 cents. Miss Jenness, a successful junior high school teacher, has outlined a course based on her own book, making real to youth the achievements of outstanding Negro Americans.

Junior and Primary Groups

Because of delay in revision of manuscript on the reading book for junior and primary groups, it is impossible at this time to make a recommendation regarding its use, and that of the leaders' guides for these respective groups based upon it. It is expected that definite recommendation can be made before the beginning of the regular home missions study for children, which according to the new calendar of children's work is scheduled for early fall.

Supplemental Materials

WORLD CALL, containing each month at least one major article on the Negro, with current news, monthly devotional studies for missionary groups, program suggestions for adults and young people, and helps for leaders of children. \$1.25 per year.

MISSIONARY REVIEW OF THE WORLD, special American Negro issue, June, 1936. Contains more than a dozen major articles by and about Negroes, providing invaluable program material. 25 cents.

BIOGRAPHICAL SKETCHES of twelve leaders of our own Negro work. In mimeographed form, three cents postage.

TODAY THE KINGDOM COMES, the story of our own missionary and educational enterprise; contains much interesting information on our Negro work. 15 cents.

SOUTHLAND SPIRITUALS, a collection of sixty-four of the best Negro spirituals, to be used in devotional periods and special programs. Paper, 25 cents.

PAMPHLET MATERIAL from Commission on Interracial Cooperation, 703 Standard Building, Atlanta, Georgia. Packet of fourteen valuable pamphlets on the Negro. 25 cents.

THE CRISIS, monthly magazine of the National Association for the Advancement of Colored People, 69 Fifth Avenue, New York. \$1.50 per year.

OPPORTUNITY, a monthly journal of Negro life, published by the National Urban League, 1133 Broadway, New York. \$1.50 per year.

TRAILS OF DISCOVERY: AMONG THE AMERICAN NEGROES, a correlated program of worship, study, service and recreation for intermediates.

CHILDREN'S SPECIAL PACKET, 25 cents. Stories, factual information, and projects on Negroes in the United States, based primarily on our own Negro schools.

PICTURE MAP OF THE UNITED STATES, to be completed by the pupils with pictures of Negro life. 50 cents.

INSERT SHEET: NEGROES IN THE UNITED STATES, sketches of Negro life, with descriptive text, to be cut out, colored, and used with the Picture Map.

LANTERN SLIDES with accompanying lecture on "The March of a Great Race." About fifty slides, many of them picturing our own Negro work. Available for transportation and replacement costs.

Books for Background Reading

From the great abundance of valuable books we select as particularly stimulating those reviewed on the reverse side of this page, and the following list:

WHAT THE NEGRO THINKS, by R. R. Moton. What the Negro himself thinks of racial discrimination and of the experiences to which he is subjected because of color. \$2.00.

THE NEW NEGRO, edited by Alain L. Locke. A symposium presenting the Negro's problems and giving a picture of his social and artistic development. \$5.00.

JULIETTE DERRICOTTE, by Marion Cuthbert. The story of a gifted Negro girl whose tragic death brought into sharp focus certain racial discriminations in America. 50 cents.

UP FROM SLAVERY, by Booker T. Washington. An autobiography everyone should read. 75 cents.

CAROLING DUSK, edited by Countee Cullen. A collection of poetry by the younger Negro poets, with sketches of authors. \$2.50.

FIRE IN THE FLINT, by Walter F. White. A dramatic novel dealing with lynching. \$2.50.

ZEKE, by Mary White Ovington. A story of a Negro boy in a Southern industrial school. \$2.00.

MACKLIN



OF

NANKING

Here is the romantic story of Dr. Macklin told in terms of living labor—how he entered the missionary forces, how he went to Nanking and founded the work of our people in China. Here is the story of the surgeon who operated, of the physician who healed, of the Westerner who sought not to conquer but to share with the Chinese the beauties of Christ. Here is the story of the founder of the China Mission, Disciples of Christ.

PRICE \$1.00

CHRISTIAN BOARD OF PUBLICATION
ST. LOUIS, MO.

College Commencements

(Continued from page 34.)

on Friday, May 29. The dinner was planned to celebrate the completion on the part of President Waits of twenty years' service as president of the university.

President Waits came to T. C. U. in 1916 from the Magnolia Avenue Church where he was pastor. Previous to that time he had been pastor of the First Christian Church at El Paso and of churches in Kentucky. He is a graduate of Transylvania College and The College of the Bible, Lexington, Kentucky, and was awarded the honorary LL.D. degree by that institution in 1923.

T. C. U. has progressed steadily during the 20 years' presidency of President Waits until today it is fully accredited by the highest educational rating and has an endowment of several million dollars.

William Woods College Fulton, Missouri

William Woods is calling to its faculty as Director of Guidance, Dr. Charles E. Germane, who comes from the University of Missouri. Dr. Germane is one of the country's foremost authorities in the field of guidance and is author of several books on the subject. He will head a corps of trained assistants and faculty counselors.

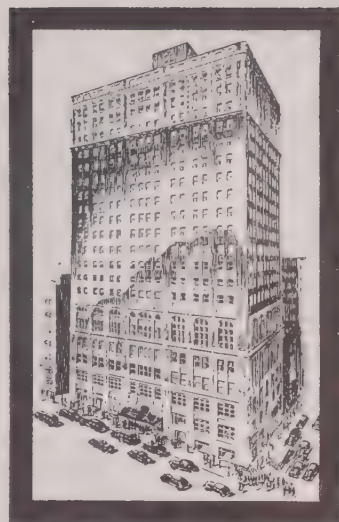
The threefold purpose of guidance that the faculty will attempt to realize is:

1. To help each student discover her powers and limitations.
2. To help each student discover what occupations or professional opportunities are most promising for women, both now and in the immediate future.
3. To help each student compare her capacities with the qualities demanded for a happy, successful career, not only in some occupational vocation but in that greatest of all vocations—living.

Culver-Stockton College Canton, Missouri

Marion H. Williams, pastor of the First Christian Church at Oskaloosa, Iowa, gave the baccalaureate sermon for the commencement at Culver-Stockton College, Canton, Missouri, at the Christian church on Sunday, May 24. The subject of his sermon was "Following the Gleam."

Harry L. Iee, pastor of the Independence Boulevard Christian Church, Kansas City, Missouri, gave the commencement address entitled "The Law of Spiritual Consequence." The commencement exercises were held in the L. L. Culver Auditorium, Tuesday morning, May 26.



There's Plenty of Reason to
Choose the

KANSAS CITIAN

as your hotel for the
Int'l Convention of Disciples of Christ

ROOM AND BATH FROM \$2.50

POPULAR PRICED DINING ROOM

GUEST ROOMS ALL ABOVE 10TH
FLOOR

SWIMMING POOL TURKISH BATHS
ADJOINING GARAGE

You'll find this unusual hostelry an ideal hotel home for your Kansas City visit. It is in the heart of the downtown shopping and business district, yet one block from disturbing street car lines. Your every demand will be quickly, easily met.

HOTEL KANSAS CITIAN

11th & Baltimore
ROBIN MCGEORGE, Manager

SCHAUFFLER COLLEGE OF RELIGIOUS AND SOCIAL WORK

A College for Women. Degrees: B.S. in R. E., B.S. in S. W. International—Interracial—Interdenominational; Scientific in Method; Evangelistic in Spirit. Terms Moderate. Generous Self-Help if needed. Write R. G. Clapp, D.D., 5115 Fowler Ave., Cleveland, O., for literature or Catalog. Expenses and endowment checks solicited. Neil Crawford, pastor, W. Boulevard Christian, on Faculty.

*Name changed legally, February, 1936.



DESIGN
FOR WORSHIP

BUILD WITH EXPRESSION

An understanding of the definite needs of the modern church is vital. Let us advise you. We cooperate with your architect.

Write for our information sheet.

A. F. WICKS-ADVISORY ARCHITECT-BOARD OF CHURCH EXTENSION-MISSIONS BUILDING-INDIANAPOLIS

FOR ONLY \$5.00 PER PIPE

One hundred and sixty (160) persons, each buying one pipe for \$5.00, can raise sufficient money to pay for a Wicks

organ. Small gold paper pipes will be supplied free of cost for the campaign. Write for details.

WICKS ORGAN CO., Highland, Illinois. Dept. W. C.



Unified Promotion, Inc., Disciples of Christ

Report of Receipts and Record of Distribution for July 1, 1935—April 30, 1936

States	Total Amount of Receipts ¹	Amount For Distribution On Percentage Basis ²	DISTRIBUTED ON PERCENTAGE BASIS TO						GIFTS ABOVE PERCENTAGE OF DISTRIBUTION		
			Chr. Unity	Colleges ⁴	Int. Conv.	Pension Fund	State Societies ⁵	U. C. M. S.	Chr. Ext. ⁶	Nat. City Church ⁶	Other Boards ⁷
Alabama	\$ 5,581.25	\$ 5,530.87	\$ 15.71		\$ 9.04	\$ 426.97	\$ 1,022.53	\$ 4,056.62	\$ 5.00		\$ 45.38
Arkansas	4,959.73	4,929.71	9.09			513.30	1,290.80	3,116.52	23.42	\$ 3.60	3.00
Arizona	790.40	781.94	1.13		.28	57.22		723.31	8.46		
California, North ³	13,291.63	13,209.24	25.65		2.41	1,061.07		12,120.11	22.39	10.00	50.00
California, South ³	27,612.34	27,214.42	34.35		31.04	2,638.40		24,510.63	61.26	5.00	331.66
Colorado ³	6,455.15	6,297.05	9.73	\$ 184.76	15.03	264.39		5,823.14	79.85		78.25
Florida	5,860.21	5,104.83	6.42		25.07	515.63	762.82	3,794.89	6.38		749.00
Georgia	5,826.78	5,491.13	2.34			525.29	672.74	4,290.76	10.00		125.65
Idaho, South	1,464.62	1,417.85				271.18	92.14	1,054.53	5.00		41.77
Illinois	44,305.25	39,512.04	91.24	2,509.90	32.94	3,124.01	4,887.83	28,866.12	257.24	22.16	4,513.81
Indiana	61,591.62	60,362.03	172.75		63.05	5,143.01	6,780.40	48,202.82	283.72	22.00	923.87
Iowa	21,519.00	20,411.99	10.23	1,315.74	12.61	2,357.74	2,651.78	14,063.89	81.36	15.00	1,010.65
Kansas	18,372.85	18,138.95	18.35	267.56	38.32	1,711.70		16,103.02	123.00	35.70	75.00
Kentucky	39,515.84	38,488.79	81.79	2,090.51	21.23	3,805.05	4,006.62	28,483.59	73.50		953.55
Louisiana	2,142.55	2,142.55				83.16	178.18	1,881.21			
Maryland, Delaware & District of Columbia	14,124.22	13,733.87	7.17	2,196.99	30.99	721.89	1,691.32	9,085.51	33.10	132.25	225.00
Michigan	7,753.22	7,256.22	25.29		21.92	640.77	1,712.47	4,855.77	23.75		473.25
Minnesota	2,523.21	2,458.07	4.65	4.26		406.26	397.12	1,646.48	4.54		60.00
Mississippi ¹	2,496.22	2,414.26	2.89			349.42		2,061.85	5.00		76.96
Missouri	30,866.36	28,987.64	68.52		52.82	2,748.09		26,118.21	104.99	225.00	1,548.73
Montana	2,119.64	2,090.34	5.00			248.30	472.88	1,364.16	29.30		
Nebraska	9,320.73	9,146.04	7.11	271.02	33.71	536.48	2,053.76	6,243.96	88.79		85.90
New England	1,488.61	1,438.61				23.31		1,415.30			50.00
New Mexico ⁴	2,033.27	2,000.04	20.67	5.00		58.65		1,915.72	24.81		8.42
New York & New Jersey	10,772.30	10,071.49	21.41	8.13	.64	1,130.62	2,130.10	6,780.59		4.00	696.81
North Carolina	12,472.98	12,244.43	4.23	1,221.09	5.83	690.36	4,264.92	6,058.00	11.13	10.00	207.42
North Dakota	62.42	62.42				.08		62.34			
Ohio	61,418.51	55,402.27	158.51	164.71	60.56	5,712.26	7,107.51	42,198.72	376.54	187.00	5,452.70
Oklahoma	23,185.01	21,078.83	25.63		25.07	1,570.60	4,177.03	15,280.50	118.10	10.00	1,973.08
Oregon	8,336.89	8,108.84				1,322.29		6,786.55	63.62		104.43
Pennsylvania	22,376.43	20,430.77	32.97	381.92	5.26	2,407.30	3,409.15	14,194.17	125.36	1,010.00	810.30
South Carolina	1,123.95	1,117.11	.41			193.54	389.74	533.42			6.84
South Dakota ¹											
Tennessee	11,277.37	10,880.35	44.73		26.30	1,360.34		9,448.98	106.52	8.51	281.99
Texas	38,961.33	37,395.07	38.89		36.46	3,762.60	6,618.93	26,938.79	5.00	11.25	1,549.41
Utah	174.45	174.45				.23		174.22			
Virginia	20,326.58	18,906.49	3.51	2,402.39	10.99	663.38	5,714.36	10,111.86	20.25		1,399.84
Washington & North Idaho ³	14,568.94	13,756.60	12.38		9.08	1,044.96		12,690.18	20.10		792.24
West Virginia	8,801.52	8,762.82	.65	147.24	.04	505.03	2,976.77	5,133.09	29.00	10.00	2.00
Wisconsin	302.21	300.21				41.40	50.54	208.27			3.40
Wyoming ³	607.89	604.49		11.66		31.66		561.17			
Canada	2,441.00	2,436.00	.42			268.01		2,167.57	5.00		
Totals	\$569,024.58	\$540,292.32	\$963.31	\$13,183.29	\$570.69	\$48,935.95	\$65,512.44	\$411,126.64	\$2,235.48	\$1,721.47	\$24,775.31

¹This includes cash received by Unified Promotion and offerings reported by the cooperating agencies.

²The distribution is made according to mutually agreed percentages based on the giving of the churches and organizations within the state to the agencies cooperating in Unified Promotion for the five-year period ending June 30, 1934.

³The State Society has a contractual relationship with the United Society and its share is included in the amount distributed to the United Society.

⁴The State Society or the college column is left blank where they are not cooperating.

⁵For the first year, by common agreement, Church Extension only shares in the increases and receives also designated funds and gifts for specific purposes.

⁶The National City Church, also by common agreement, does not have a percentage but receives designated gifts and gifts for specific purposes.

⁷"Other Boards" means state society, college, International Convention, Pension Fund and United Society.

⁸The report for South Dakota is incomplete.

Women and World Highways

(Continued from page 35.)

line until every child has health and happiness and love."

"I think we are all thinking of those words we have pondered so often: 'Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke.' " God grant it.

* * *

Dear old Linden—who you may live another century—who knows? All that matters is that your hands, as you minister, be as the hands of Jesus—your compassionate love his, toward travelers on the highway that goes past your door.

Book Chat

(Continued from page 32.)

is extremely valuable as a discussion manual for the author wades right into the controversial economic issues of our day and discusses them with clarity and good judgment.

C. E. L.

SOME OF MY RELIGION, by H. R. L. Sheppard. New York. Harpers. 222 pp. Price \$1.50.

AN INTERESTING and witty series of essays by a somewhat unconventional but influential Anglican preacher of England. These essays were first published as articles in the *London Sunday Express*. They are direct and practical in their treatment of the everyday problems of life. The author will be remembered for

his justly popular and widely read best seller in the religious field a few years ago, *The Impatience of a Parson*.

C. E. L.

GOOD MANNERS, by Beth Bailey McLean. Manual Arts Press, Peoria, Ill., \$1.00.

"A Book for Boys and Girls" is the sub-title of this volume written with the conviction that most books in the field of the social arts are wholly outside the everyday experience of the average high school student. It sets forth in the simplest terms elemental advice as to good manners at home, as a guest, at school, in business, and on all kinds of social occasions. To some the volume may seem too much a primer, yet that is probably just what is most helpful for the average budding youth.

The Missionary Register

Missionaries Coming on Furlough

Dr. and Mrs. Donald H. Baker, Africa, New York, August.
Miss Gertrude Shoemaker, Africa, leaving Matadi July 16.
Mr. and Mrs. O. J. Goulter, China, New York, September, SS. "Sharnhurst," Norddeutsche Lloyd Line.
Miss E. J. Ennis, India, New York, August.
Miss Stella Tremaine, New York, SS. "Normandie," August 31.

"A sine qua non of every minister's equipment."—ADVANCE.

THE ART OF MINISTERING TO THE SICK

By Richard C. Cabot, M.D.
and Russell L. Dicks, B.D.

"... the wisest guidance in print for visitors to the sick, the dying and the bereaved."

—Union Theological Seminary Alumni Bulletin.

"The reviewer knows of no book in print that would rank higher as a guide for ministers than this masterful product of a doctor and a minister."

—Bonebrake Theological Seminary Quarterly.

All bookstores, \$3.00

MACMILLAN New York

Dr. Koo and Students

Dr. T. Z. Koo has recently been in Nanking for four busy days. He is well known both in China and in the West as an outstanding Chinese Christian leader. He is secretary of the World Committee of the Y. M. C. A., and also secretary of the World Student Christian Federation. I heard him two different days at his best. I was fortunate to be able to be among those who sat down to lunch with him one noon—five tables full of Chinese and a few missionaries who work among students and young people. Immediately afterward he gave a most inspiring and informing and thought-provoking address, and then answered a number of questions, for his audience was reluctant to let him go.

On Sunday he spoke four times to the all-day spring retreat of the Nanking Christian students, held in Ginling College. He thrilled and inspired all who heard him. General Feng Yu-Chiang, vice-chairman of the military affairs of the National Government, also spoke at this meeting.

CAMMIE GRAY.

Nanking, China.

Station UCMS Broadcasting

(Continued from page 40.)

medal is a reward for long service and has the words "Loyalty and Devotion" written on it. Such recognition of nationals as well as missionaries by the Belgian government is heartening indeed.

By way of Washington and the daily papers comes disturbing news regarding conditions in West China and the safety of Mrs. Minnie Ogden, who is reported as surrounded by bandits, presumably in Batang. We are hoping to have word soon that she has succeeded in reaching some point outside the danger zone. It will be remembered that Mrs. Ogden was retired on a pension from the United Society, but elected to return to Batang as a personal and entirely independent enterprise. However, the society is in touch with the powers in Washington and doing everything possible to see that Mrs. Ogden returns safely.

Paul B. Pritchard, son of Dr. and Mrs. H. O. Pritchard, was graduated recently from the college of engineering of the University of Cincinnati, receiving a mechanical engineering degree. Mr. Pritchard had studied at Bethany College where he was a member of the Alpha Kappa Pi Fraternity.

OUR FREE CATALOG SAVES Money for Foreign Missionaries

Foreign Missionaries everywhere have confidence in our Missionary Bureau as the most economical source for personal supplies and mission equipment of high quality. Secretaries and Purchasing Agents of Foreign Missions find that our free catalog, with its 45,000 separate items, and our special discount list, enables them to save money for their stations.

Mission Boards can economize by selecting hardware, paints and other building materials from our catalog, for shipment abroad.

If you wish a Montgomery Ward catalog, for export use only, write TODAY for a free copy.

MONTGOMERY WARD

Export Missionary Unit Chicago, U.S.A.



PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists,
Hiscox Chem. Wks. Patchogue, N. Y.

Allen Wilson, who has served as general secretary for the state of Kentucky since 1925, has resigned to accept the position as secretary for Alabama, recently vacated by Burton Hoffman. Mr. Wilson is a graduate of Bethany College, from which he has an A.B. and an honorary M.A. degree. He has held pastorates in Pennsylvania, Georgia and Kentucky, was state evangelist of Ohio for two years, and for sixteen years served as general evangelist, holding meetings in all parts of the country. He is chairman of the National Rural Church Commission and on many other important brotherhood boards. He will make his home in Birmingham.

CHICAGO'S Newest Hotel

offers

FREE RADIO LOUD-SPEAKER
CIRCULATING ICE WATER
TUB BATH OR SHOWER

In Every Room

GARAGE... With Direct
Entrance to Hotel

RATES—

From { \$2.00 Single
\$3.00 Double

HARRISON HOTEL

HARRISON STREET
(Just Off Michigan Blvd.)

ANDREW C. WEISBURG, President
Illustrated Booklet Sent Upon Request



Is headquarters for the following boards:

- *Board of Education
- *Church Extension Society
- *National Benevolent Ass'n
- *United C. M. Society

Rates (with bath) from \$2.00
* Short Blocks from UNION STATION—
1/2 Block from Highways 40-50-60—
Walking Distance to All St. Louis Activities

PINE STREET AT EIGHTEENTH
Saint Louis, Missouri

The Last Page

Seven Good Reasons for Prohibition

A lawyer was speaking at great length, and with a great display of learning, in opposition to a prohibitory law. An old farmer, who had been listening quietly, shut up his knife with a snap, and said: "I may not understand all the points of this question, but I have seven good reasons for voting for prohibition." "What are they?" asked the lawyer. The shrewd old farmer answered wisely, "Four sons and three daughters."

Stretching!

A woman had advertised for a maid, and was showing the house to an applicant for the place. It looked as if they were to come to some agreement when the girl asked, "Do you do your own stretching, ma'am?"

The woman looked puzzled. "Do we do what?" she asked.

"Stretching," repeated the girl; "do you put all the food on the table and stretch for it or must I pass it round?"

The Third Time

The minister who has humor and a knowledge of human nature sometimes finds it better to fall in with rough talk rather than give a soft answer. Such was the case with a bishop who asked a miner why he never went to church. "Why, you see, sir, it's like this," was the reply. "The first time I went to church they threw water in my face, and the second time they wed me to a woman I've had to keep ever since." The bishop smiled grimly. "And the third time you go," he said, "they'll throw dust on you!"

When Mr. Wesley was on his voyage with Gen. Oglethorpe to Georgia, the General threatened revenge upon an offending servant, saying, "I never forgive." "Then I hope, sir," said Mr. Wesley, "you never sin." The General felt the force of the rebuke, and modified his action toward the servant.

"Who will help a man to correct personality defects if not his wife?" asks a heart-throb editor.

Well, sister, there is his wife's mother. —*Cincinnati Enquirer*.

Rip Van Winkle slept for twenty years, but, of course, his neighbors didn't have a radio. —*Atlanta Constitution*.

Old Gentleman: "I see that in London a man is run over every half hour."

Old Lady: "Poor fellow!" —*Exchange*.

How a minority,
Reaching majority,
Seizing authority,
Hates a minority!

L. H. ROBBINS.

The Vegetable Man

The vegetable man is as round as a berry,
With something about him as gay as a cherry,

And when he comes bouncing down out of the truck

He has stopped at my curb, he's the veriest Puck

Who has craftily plundered Titania's store

Of jewels and peddles them here at my door.

A beautiful ruby which he calls a beet,
And pendants of gold he calls carrots—to eat!

And amethyst grapes in fat clusters displayed

Overhanging tall baskets of delicate jade—

"Fresh peas," so he tells me, "just gathered this morning,"

With a twist of a smile plainly meant to give warning

That I'm dabbling in magic. But I may have my pick

Of Titania's jewels if I will be quick.

For quarters and nickels—oh, can this be I

Who emeralds, topazes, garnets may buy
As greens, squash and rhubarb? Do fill up my pan,

Mr. Puck—disguised as a vegetable man!
EVANTHA CALDWELL in *New York Times*.

Marjory was visiting her Uncle Frank, who had a very handsome Manx cat. She looked at it in a puzzled way, and finally got up and walked slowly around it.

"Well, Marjory," said Uncle Frank, "how do you like Bobby?"

"I don't like it," replied Marjory, "it isn't finished." —*Christian Science Monitor*.

"Sonny," said the dietetic mother, "do you want Mamma to tell Santa Claus to stay away from here? Then eat your spinach."

"All right," sighed the modern child, "only it sounds like blackmail to me." —*Exchange*.

Eating Peas With a Knife

The word Reverend—with its abbreviation Rev.—is an *adjective*, not a noun. It cannot properly be used like the nouns Pastor, Doctor, Bishop, Father, Professor, President, etc.

In his book, *A Dictionary of Modern English Usage*, published by the Oxford Press, H. W. Fowler speaks of "illiteracies like *Rev. Smith*, instead of *Rev. J. Smith*, or *The Rev. Mr. Smith*," and goes on to say, "The use of this prefix requires the person's Christian surname or initial, not his surname alone." Help us to avoid such an "illiteracy," which is not creditable to any journal.

An editorial squib in *Harper's Magazine* some time ago had this to say on this subject: "With regard to the use of

Reverend or Rev. before a surname, as in 'Rev. Jones,' or 'the Rev. Jones,' to fail to know that the proper form is 'Rev. Mr. Jones,' or 'Rev. Dr. Jones,' or 'The Rev. Mr. Jones,' is the *literary equivalent of eating peas with a knife*, although if a given name precedes the surname one properly writes, 'Rev. John Jones,' or 'The Rev. John Jones.' Doubtless there are others in the provinces who believe that 'Rev. Jones' is permissible; but that will not be used in *Harper's* so long as there is a blue pencil left in the office." —*The Messenger*.

Will You?

A favorite wording of a will begins "In the name of the benevolent Father of all."

Sometimes that is the only recognition of God in the whole will.

In other cases there are generous provisions for the work of the Lord.

Which is more godly?

Some men are like machines. We have seen some human machines in which the boiler had no connection at all with the engine—only with the whistle.

Solecisms—Barbarisms—Improprieties—In Speech

"Discharge our opportunities."

"Between twenty-five to thirty."

"Mr. Chairman, I move you—"

"That does not pertain (obtain) in the area."

"That does not maintain (obtain) in the area."

"Which I agree (concur) in."

"It is within the prerogative (province)."

"We will hold this in obedience (abeyance)."

A small storekeeper, to the surprise of his brethren, suddenly decorated his window with a gorgeous new blind.

"Nice blind of yours, Isaac," said his neighbor.

"Yes, Aaron."

"Who paid for it, Isaac?"

"The customers paid, Aaron."

"What! The customers paid for it, Isaac?"

"Yes, Aaron. I put a leedle box on my counter, 'For the Blind.' And they paid for it!"

—*The Churchman*.

Stopped!

Miss Neverstop, seeing herself between two much-engrossed elderly men, exclaimed: "A rose between two thorns."

"No," retorted one, "say rather a tongue sandwich." —*Patton's Monthly*.

An Age Picture of 119 Persons on Ministerial Relief

Each figure or age given below represents a human being: a minister, a missionary or a widow. Visualize these persons behind the ages. They live in humble homes in twenty-eight states, Canada and England.

47 persons 80 years of age and over			51 persons 70-79 years of age			13 persons 60-69	8 persons under 60 years of age
81	81	89	73	71	79	69	56
82	80	84	77	78	74	67	45
85	81	81	76	74	74	65	50
87	81	82	75	79	74	68	55
82	82	82	74	76	70	67	57
85	80	86	72	79	76	67	56
88	82	80	76	71	73	62	54
86	82	81	74	74	76	69	59
81	84	88	75	75	73	68	These are widows or cases of total disability
82	83	88	73	75	76	64	
88	84	81	77	72	75	66	
87	87	86	77	76	77	68	
80	81	86	77	78	75	66	
83	81	81	73	74	76		
80	81	83	78	70	72		
92	82		73	75	70		
			74	73	71		

THEIR SERVICE IS THEIR CLAIM

They have organized 252 churches
They have erected 102 church buildings
They have enlisted 140 in the ministry
They have preached a total of 3,804 years
They have baptized 61,185 converts

THEIR VANISHING SUPPORT

Down, down have gone their meager allowances, because many pledges remain unpaid. Many churches do nothing for them and funds for this cause have been greatly reduced.

The average monthly check to these 119 worn-out ministers is now \$8.70. If it has to be less, some of them will really starve.

Remember These Forgotten Men Before June 30th

Your check for a year's support \$104.40, or for six months \$52.20, or for one month \$8.70 should be sent at once.

Your gift will be properly credited to your church in the *Year Book* if you so desire.

PENSION FUND

Box 1635

Indianapolis, Indiana

IF IT'S IN THE MAIL BY MIDNIGHT JUNE 30TH

It Will Be in Time



The WORLD CALL Honor Roll

Of Churches With 20 or More Subscribers Will Be
Compiled From Reports Put in the Mail Not Later Than
12:00 Midnight, June 30, 1936.



Watch

September WORLD CALL For The New Honor Roll

Church Extension

Annuitants Say---

"Gone to the wind"

"I wish to acknowledge receipt of my annuity check which as usual came so promptly a little before it was due. I have received these checks regularly for over twenty-two years, and during that time I have placed money in other enterprises that have 'gone to the wind' and left me only regret. Wish I had more to invest in Church Extension annuity bonds."—Mrs. R. S. H.

"I can feel confident"

"The great church we have here certainly shows the wisdom of our Church Extension work. How thankful I am that I can feel confident of receiving the income of my Church Extension annuity bond when all other sources during these trying times are so unreliable or fail completely. How often my husband and I regretted not having put more into these sure bonds when we were making money and could have done so. May God bless and help you in this great work which means so much to our struggling churches."—Mrs. W. S. P.

"Best investment ever made"

"At each of two different periods I purchased a Board of Church Extension Annuity Bond for \$1,000, so dated that from the two I receive quarterly checks. These checks usually arrive one day before due and through all the years have never been forty-eight hours late. I consider these the best investments I have ever made."—G. L. S.

"My husband's forethought"

"My husband had a great interest in Church Extension and his forethought in placing his money in annuity bonds is my only income now, and it is a great comfort and satisfaction to me in these days of trial."—Mrs. P. F.

"Church made possible"

"Just think of the good that has been done through the annuity plan of Church Extension. We are happy in our pretty little church which we could never have had but for Church Extension. I do thank you for the promptness in sending my annuity checks. I know just what I can depend on."—Mrs. M. L.

"George Muckley remembers"

"Our congregation has been familiar with the work of the Church Extension Board ever since the early days of George W. Muckley's services and has a Named Fund. We have seen the congregation, in towns on both sides of us, helped to complete building projects. Our own annuities are paid with exact promptness, in times of depression as well as in the prosperous years. The work of the Board is conducted in a most efficient manner and is a great factor in promoting and conserving our cause."—Mrs. N. S. M.

"Never fell below par"

"In the past four years of falling values and decreased incomes, we often wish we had a larger investment in Church Extension annuity bonds, since they evidently never fell below 'par', for the semi-annual interest payments have always been as prompt as government pensions."—W. B. S.

"Widow feels secure"

"I was left a widow seven years ago and don't know what I should have done without this annuity. I would gladly talk annuity to anyone for I believe it is the best investment anyone could make."—Mrs. A. E. A.

If interested mail coupon below

BOARD OF CHURCH EXTENSION
Missions Bldg.
Indianapolis, Ind.

Gentlemen: Without obligation to me, please write me and explain fully your annuity plan.

Name _____

Address _____

Date of birth _____

Survivor's date of birth _____

The Board pays annuities on sums of \$100.00 or more in accordance with the following age schedule:

From 35 to 44 years.....	4%
From 45 to 49 years.....	5%
From 50 to 69 years.....	6%
From 70 to 79 years.....	7%
80 years and over.....	8%

One survivor annuitant allowed in each bond.